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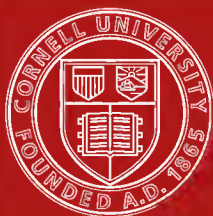
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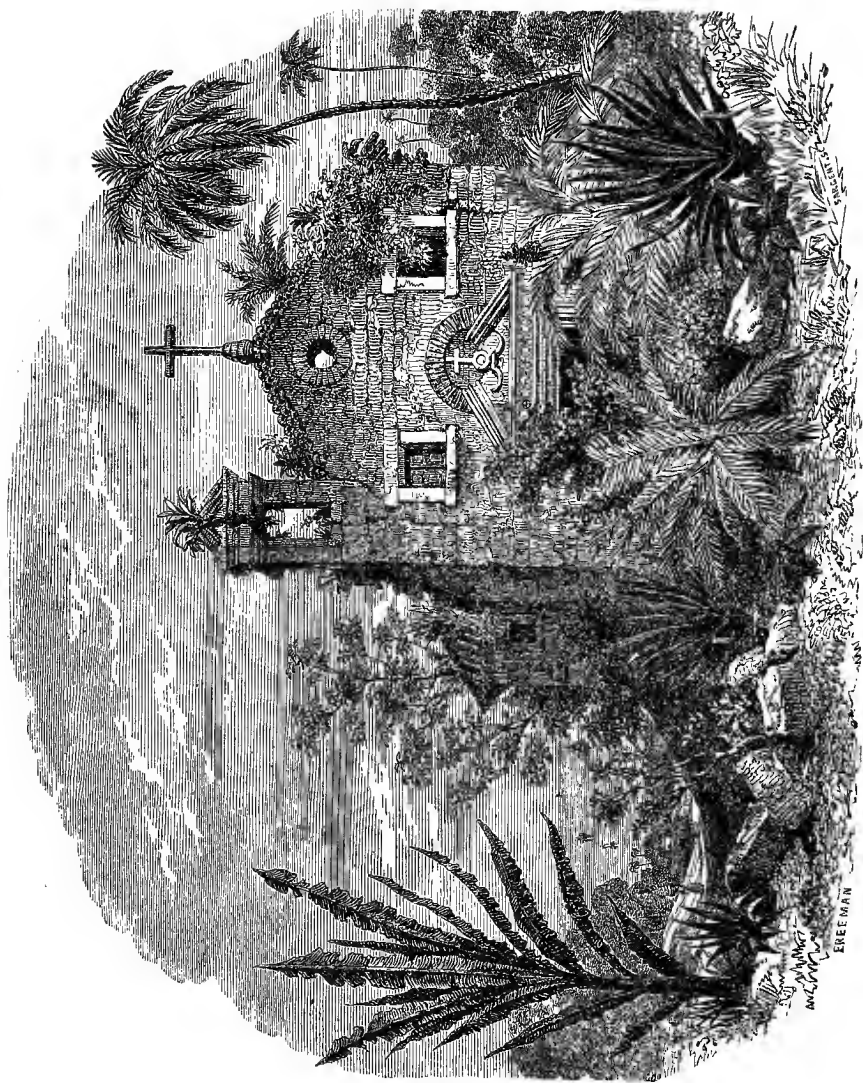
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B R A Z I L .

STRAY NOTES FROM BAHIA:

BEING EXTRACTS FROM LETTERS, &c.,

DURING A RESIDENCE OF FIFTEEN YEARS.

BY THE LATE

JAMES WETHERELL, ESQ.,

BRITISH VICE-CONSUL OF BAHIA, AND LATTERLY VICE-CONSUL
OF PARAIBA.

EDITED BY WILLIAM HADFIELD.

LIVERPOOL:

WEBB AND HUNT, 9, CASTLE STREET,

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INTRODUCTION.

THE ways of Providence are mysterious. It frequently happens that the most unlikely amongst us, endowed perhaps by Nature with qualities that are a credit to themselves and a benefit to those around them, are removed from this earthly scene at a time when their usefulness is likely to be most felt, and when the care they have taken to fit themselves for important duties begins to exercise an influence over their destiny. So it has been with the writer of the "Stray Notes," which form the subject of this little work: compiled by himself during a series of years, whilst pursuing his ordinary avocations, and evincing a fund of observation, as well as a peculiar talent for recording those interesting details of the visible creation in a foreign land, which to many of us are like a passing myth. Not one foreign resident in a thousand trouble themselves to make notes, or put into an intelligible shape things that come in review before them—differing, in many essential points, from what they are accustomed to at home—often presenting phases in the material creation of a most interesting character, the study of which cannot fail to benefit the human mind.

The late JAMES WETHERELL was, from an early age, fond of all subjects in which the wonderful works of Nature were depicted. Possessing talents of no ordinary kind, but concealed by innate modesty and a retiring disposition, few things escaped his critical notice : no flower that grew, or insect that crawled, were objects of indifference to him—no habit or custom peculiar to the country in which he happened to live escaped his eye, which was always in search of something by which to add to his little stock of experimental knowledge.

His life had been a chequered one : of late years clouded by family misfortunes ; but, from his first starting in a mercantile career, his buoyancy of spirits and amiability of character rendered him a general favourite. In 1843 he went to Bahia, and shortly afterwards entered the consulate office under the auspices of his kind, unvarying friend, Mr. Porter, then Consul at that Port, who obtained for him the official appointment of Vice Consul, but without government pay ; in this capacity he remained for twelve years, affording every satisfaction, and being twice left in charge of the consulate, which duties he discharged in the most efficient manner, as evidenced by the flattering testimonials he received from the British merchants of Bahia. His friends began to think it was high time he should receive some recognition of his services in the appointment to a consulate and he came to England in 1857 to prosecute his claims at the Foreign Office, where, after twelve months' application, he was, upon the strong recommendation of influential friends, appointed by the

Earl of Clarendon to the Vice Consulate of Paraiba—almost the lowest stepping-stone—but, circumstanced as he was, it was thought better to accept the appointment, and he accordingly again sailed for Brazil in January, 1858. Soon after leaving England, his mother, to whom he was most tenderly attached, died, and, for the first time in his life, his spirits seemed completely broken. He took a trip to Pernambuco, and also into the interior, to rouse himself, and all thought he would gradually regain his elasticity, when the April packet brought the melancholy tidings of his death, caused by a severe fall down the stairs of his house, which brought on concussion of the brain, and a few hours terminated a valuable life at the early age of 36. Although only resident at Paraiba a short time, his untimely fate excited the deepest sympathy, and his remains were followed to the grave by the President of the Province, the officials, and soldiers in garrison, and many influential residents. Upon his effects reaching this country, the memorandums of which this little book is composed were found amongst them, and it was thought due to his memory by some of his friends, that they should be published in their original form, for the purpose of affording information about a country where he had spent so many years, and as evidence of his fitness for a higher sphere of usefulness, had Providence spared his life to accomplish it.



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STRAY NOTES FROM BAHIA.

1842.

DISCOVERY.

BAHIA was discovered on All Saints' Day (hence the Bay "Bahia de Todos os Santos"), 1516, by Christovão Jacques, although there is a *suspicion* that Americo Vespucci entered the Bay in 1503.

Pedro Vaz de Caminha Gazal relates that the Indian Expedition, under the command of Pedro Alvares Cabral, when, in the year 1500, they were driven out of their course, discovered Porto Seguro, now called Cabralia, and that the Indians gave them a kind of inhame—the yam, now so called.

INDIAN NAME.

Bahia, a Bay, is called, in the *lingoa geral* of the Indians, "Paraná Oçú."

INDIANS.

The nations, at the time of the discovery of Bahia, could only remember the tribe of Tapuyas as the possessors of the country. They were expelled by the Tupinaes, who, in like manner, were thrust out by the Tupinambas, which last held the land in possession at the time of its discovery.—SOUTHEY.

BISHOP.

The first Bishop of Brazil was Pedro Fernandes Sardinha, who was appointed in 1552.

TITLE.

The title which the City of Bahia enjoys is "loyal and valorous," and some other cities and towns are designated in like manner :—

Itaparica	is called	"The Intrepid."
Pianco,	„	"The Constitutional."
Caxoeira,	„	"The Heroic."
Sabara,	„	"The most Faithful."

FAMILIES.

Several families in this province pride themselves much upon the circumstance that they derive their descent from Catharina Paraguassu, the favourite wife of Diogo Alvarez, the first settler in Brazil. Her Christian name was given to her by the Queen of Portugal, who stood her sponsor. Indications of Indian blood may yet be discovered in the features of some of the descendants.

AIPI.

Maregraff distinguishes twenty-three species of the mandioco root, the names of nine of which are compounded of mandibi, and fourteen begin with "ai pi," or "ypim."
—SOUTHEY.

THE SEAT OF GOVERNMENT.

The seat of the Government was removed from Bahia to the city of Rio de Janeiro in 1763.

ARMS.

The arms of the City of Bahia are a white dove with three olive leaves in her bill—field vert—granted 1549. It is

engraved on the Corporation seal, and roughly on a stone over the entrance to the Town Council Chamber. It also surmounts the flagstaff with the national banner which is carried in any public procession of the members of the Council.

NAME.

The *proper* name of the City is "Saô Salvador," and so it is designated in all legal documents of any importance at the present day. But the first word of the name given to the bay on which the city is built—"Bahia," the "Bay,"—has been generally adopted as an easier name—so that whenever

. . . "The dashing,
Silver flashing,
Surges of Saô Salvador"

are heard of, it is not by any means universally known, that under that ancient appellation the second city in Brazil is denominated.

Brazil is—

"A land of wonders! which the sun still eyes
With ray direct, as of the lovely realm
Enamour'd, and delighting there to dwell."



1843.

BLACK DOCTORS.

THE blacks have doctors amongst themselves; no matter what ails them, they bind a kerchief round their heads and consider *that* a cure for all disorders.

BLEEDING.

The operation of bleeding is most skilfully performed, but rather more roughly than a white person would like. The patient seats himself on a low stool and bares his back, whilst the operator produces a razor (which he sharpens on his hand), three or four horns, like powder flasks, and a calabash bowl. He raises the flesh on the back between his finger and thumb, and, holding it tightly, dexterously cuts the flesh several times, immediately applies the horn and exhausts the air by putting his mouth to the smaller end, which done, he stops the orifice, and leaves the horn; this is fastened on the back of his patient for about ten minutes. It is nothing more than cupping, but must be more painful. They bear the operation, however, with great fortitude; and I have repeatedly watched their faces to discover signs of pain, but have only done so when the air is being exhausted from the horn, and the blood is beginning to flow.

POLITENESS OF BLACKS,

The Blacks seem naturally polite ; they never pass without saluting by removing their hats, and when they meet, they crack the two first fingers of the right hand, each taking hold of the other's hand for the purpose, in the same way as if they were going to shake hands. If a black woman passes a man seated, with whom she is acquainted, he not only takes off his hat but rises from his seat ; and the women seem to take these little courtesies of life as a perfect matter of course, which strikes a foreigner, and particularly an Englishman, with such peculiarity, from being so totally different from anything he is accustomed to. In this case the politeness shows itself in all the various little incidents of life. It is a very pleasing sight, and their being taught from their earliest infancy, gives no appearance of it being assumed.

NEGRO PRINCES.

There are some of the blacks who have been princes in their own land, and whenever any of the same nation meet such a one they kneel down. They are nearly always talking at the extent of their voices, and when they can hold the conversation in their own language they do so. When they meet they generally have something to say, and in passing, after asking a question, they seem to repeat the same word or words several times over alternately. They frequently talk to themselves aloud, and in nearly every instance, the subject of their soliloquy is money.

NEGRO DANCES.

We came upon a group of negroes dancing under the shade of some cocoa nut trees. The men, the performers, were assembled with some few women surrounding them, who had things for sale.

MUSICAL INSTRUMENTS.

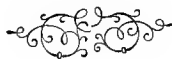
The instruments of music are extremely rude; one kind consisted of a large calabash gourd, partly covered with a loose net-work, at each crossing of which was strung a glass bead, or a cowrie shell, and edged with a fringe. This gourd is held lightly in the hands, and is gently struck with first one and then the other palm: it emits a dull sound relieved by the sharper rattling of the beads. Another instrument is a drum of a small size, very much ornamented with beads, bits of looking-glass, ribbons, &c., and is struck by the hand in the manner of a tambourine. A third is a short, hollow, thick piece of bamboo, a piece of which is taken in each hand, and one end of it is struck against a stone, this gives a dull, hollow sound; all these played together give a very singular and deafening kind of noise, without any apparent attempt at *tune*, but beaten in time. The men form a ring, and one, two, and sometimes three, step into it and commence dancing, holding in their hands a long brush made of horse's hair, the others begin singing a kind of chaunt, low and monotonous, increasing in loudness as they become excited, and clapping their hands in time with the music. The dancing is highly amusing, and must be very fatiguing; it consists of moving the body slowly, and putting it into all kinds of postures and distortions. It is continued for a long time together, and when one dancer is tired, another takes his place. Pieces of copper money are occasionally given to the dancers, and which they again give to one of the drummers, to form a common fund. To all appearance this dancing is very exciting, nearly as much to the lookers on as the dancers, and they seem to enter into it with a great deal of spirit.

NEGRO POLITENESS.

Talking of the politeness of the blacks : I have seen as much coquetry on the part of a black woman who had to land from a boat on the Escada, or wooden steps, when there was rather a heavy surf running, as much fear lest she should have spoilt her dress, as much care to arrange her ornaments, as much time in wrapping her shawl around her properly, and to have her shoes ready for her on the quay, and, on the other hand, as much made by the men as to whom should take care of her basket, or who should hand her out of the boat, as there possibly could be to the greatest European beauty who ever graced a boating excursion, by her civilized admirers.

STREETS.

The pavements of the streets are most wretched, huge stones, mixed with smaller ones, without any regularity, sometimes wedged tightly, sometimes laid loosely ; when once out of order, the streets seem never to be repaired, but left to become, in process of time, almost impassible. In the centre is the gutter, a receptacle for all sorts of filth ; but, being the channel for the rain, after copious showers it becomes temporarily clean. Generally it is, however, filled with dirty water, the effluvia from which is not the worst part the passers-by have to suffer, they are in constant fear of being splashed and soiled.



1844.

JABOTICABA.

THE Jaboticaba—"Eugenia Cauliflora"—is a large tree, the fruit of which grows adhering to the trunk in close rows; it is dark red, about the size of a cherry, with a small excrescence at one end, something similar to a black currant. It is sweet and agreeable.

SALT.

I am told that the want of salt in the interior, generally, is very much felt, but that in some places there are salt, or rather brackish lakes, with the earth round them much impregnated with it. May not this, in some instances be nitrate or carbonate of soda? The salt sent up from the coast is looked upon as a great luxury by the poor people. I am told that even the cattle lick the ground where the paniers are placed. It is a very coarse rough description of salt, which is imported in large quantities from the Cape de Verds and Sicily.

JACA.

The Jaca tree, jack fruit—"artocarpus integrifolius"—is a beautiful tree; it grows to a large size, and the wood is of a bright yellow colour, and is occasionally used for

common kinds of furniture. Its leaves are dark green, like a laurel; the trunk of the tree and its branches are often covered with splendid parasites, and all kinds of creepers. The fruit, which grows attached to the trunk of the tree, is yellow when ripe, of an enormous size, with a rough rind; when perfectly mature, it falls from the tree; the stalk which is left soon puts out leaves, and is an incipient branch, which in a few years would bear fruit itself. From the large size of the fruit, it is only the trunk and branches which bear. I have seen two form a sufficient load for a woman to carry, and three frequently. The fruit is very nutritious, and it is said no animal refuses to eat it. The taste is sweet and rather nauseous to a person not accustomed to it, but the blacks eat it in large quantities. There are two kinds, hard and soft—"jaca dura," and "jaca molle."

RIVER WATER.

The water of many of the rivers here has a dark brown colour, which is supposed to be produced by a vegetable matter immersed therein. A leafless parasite which grows here, the juice, which is said to contain tannin, and called the "Timbo," will produce this effect; and, no doubt, there are many other vegetable productions of a similar discolouring description.

MANGO.

The mango is a large growing tree, the leaves long and narrow, and the new ones shoot out at the end of the branches of a palish pink colour, inclining to a pale brown, gradually changing as they become stronger to a deep red brown, and then of a light bright green. The old leaves deep green, and the contrast of the patches of different shades of colour of the foliage, at one time

on one tree, is very beautiful. The fruit, of an oval shape, hangs by a kind of cord, some inches in length, from the branches ; they are green, but when ripe, are of a bright orange colour, sometimes finely tinged with a crimson bloom. It is generally allowed to be the most delicious of tropical fruits, but it is not liked by all. In the inferior kinds there is a strong smell and taste, like turpentine, which destroys the lusciousness of the fruit. It is said not to be indigenous to Brazil, but to have been brought thither by the Portuguese ships, on their return from India, in the "good old days." You may frequently see the bark of the young mango trees cut with an axe ; it is said to make them produce an abundance of fruit, by checking the excessive growth of the tree : as the gardener in—" King Richard the Second " has it—

. " We, at time of year,
Do wound the bark, the skin of our fruit tree*,
Lest, being over prond in sap and blood,
With too much riches it confound itself."

PITANGA.

The pitanga—"ibipitanga" *eugenia uniflora*—is a kind of myrtle, the leaves of which have a very fragrant smell, and with which, on *feira* days, the floors of the churches are strewn, as also private houses, when any particular ceremony is to be performed, such as weddings, likewise the staircases and entrance-hall at large parties. There are two varieties common, the fruit of one of which is bright scarlet, the other deep crimson. It is acid with a slight bitter, very pleasant to the taste, but rather *medicinal*. It is used for puddings and tarts, likewise for preserves, and the jelly from its juice is most excellent. The flower is very like the myrtle, but has no scent.

ARACA.

Of the araca—"psidium araca"—there are many varieties: "araca-ibi," "araca-mirim," "araca guaçu," &c.; the most useful, that which is most commonly used for making *doce* and the famed guava jelly, is about the size of an egg, the rind of a yellow colour, and filled with seeds and pulp of a deep rosy pink. The raw fruit is rather insipid. Some of the smaller kinds have a very great resemblance to gooseberries in flavour.

ARCHBISHOP.

There is a tale told of the way in which the present Archbishop was raised to that Episcopal dignity: He was of high rank in the Church; and, being at Rio de Janeiro at the time of the death of the late Archbishop, when the news arrived of the death of that Prelate's decease, he was talking with the Duchess of Goyaz, the late Emperor's mistress, and immediately offered to bet her Grace a large amount that *he* would *not* be nominated to the vacant dignity. The Duchess, seeing the drift of his reverence; took the bet, and, at her suggestion, the Emperor conferred upon him the archbishoprick.

MANGABA.

The mangaba,—"*hancornia speciosa*"—is a very singular fruit in appearance, like the excrescence called "oak apples." It has a pleasant, slightly sweet, bitter taste, soft pulpy flesh, and sometimes is made into sweetmeats. It is easily injured, and comes to market in small parcels (each holding about a pint), made of palm leaves, and tied up at each end.

CLIMATE—ATMOSPHERE.

Bright as the sky is by day, brighter far is it by night, when—

“ Blue the sky,
Spreads like an ocean hung on high,
Bespangled with those isles of light,
So wildly, spiritually bright.”

The air is so pure that the stars seem to shine with a brightness increased from the medium through which their rays pass. So varied is the starry scene from that presented by the Northern Hemisphere, that *that* more than anything else, gives one forcibly the idea of the immense distance of one's “ northern home.” The constellation of the Southern Cross forms a beautiful object for contemplation, principally from its associations—“the most glorious sign of earth's most glorious theme.”

CUSTARD APPLES.

There are two kinds of fruit that are called custard apples—the “ pinha ” and the “ fruta de conde.” The outer rind of the former is rough, like a pine apple, and the latter smooth, but the reticulated divisions are seen under the skin. They are both filled with black seeds, each covered with a skin, the space round these being filled up with a soft cream-coloured pulpy substance, of the taste of rich custard.

PINHA.

The pinha has rather the more flavour, but they are very similar,

FRUTA DE CONDE.

It is the “ anona squamosa ” of botanists—the sweet sop of the West Indian—whilst the “ fruta de conde ” is the “ anona reticulata.” There is a third fruit of the same succulent description—“the sour sop “ anona muricata,” whose fruit is of a large size, green, covered with small, weak spines, filled with a white pulp, which has

an agreeable acid taste. The flesh of this fruit is very different in its consistence to the other two : it is of a *cottony* or pithy kind of substance. This tree is not very common.

MONKS.

I saw a charming picture the other evening at the Piedade Church festa. A monk (an Italian, dressed in dark-brown robes) leaning over a balcony, firing off a sky-rocket. He was holding it at arm's length, and had a face with a long beard, like the saints' in some of the paintings of the old masters. As the rocket shot up into space, his face was upturned watching its course, and the shower of sparks which fell cast a strong light upon his countenance. The subject would form a very effective *bit* of painting.

JAMBO.

The jambo—"jambosa vul."—is a tree which does not grow to any large size, but is rather handsome looking; the flowers are scented, and very delicate : a small cup of white leaves, filled with petals, which expand like a ball or tuft. The fruit is a round, yellow, waxy-looking ball, with a hard stone in the centre, and the only part eatable is a small portion of flesh under the rind ; it has a scent, and flavour of roses. It is said to be unwholesome.



1845.

JANGADA.

THE jangada, or catamaran, is a kind of raft made of five or six logs of a peculiar light kind of timber, fastened together by transverse pieces. They have a large lateen sail made of cotton, a paddle-like rudder, a piece of board for a seat, and a short pole on each side, on which is hung the calabash of water, basket for holding fish, lines, &c., and an anchor, which is nothing more than a large stone. These craft sail very close to the wind; on many of the large ones the fishermen go out of sight of land. They carry three to four men; occasionally they upset, but, the men being expert swimmers, accidents seldom occur. Some, used as passenger conveyances from one village to another, have a low platform, with a cover of palm leaves under which a person can recline.

CITY.

It is generally first impressions, upon arriving in a new country, which remain indelibly fixed in the memory. Here one circumstance cannot fail of being held in remembrance. A person fresh from England, and the bustle and noise of an English town, will be much surprised at the quiet of Bahia. The absence of vehicles, almost alto-

gether excluded from the lower city, the want of horses, the nearly noiseless tread of the unshod black population (made up for, to be sure, in many cases, by their vociferations), give it thus the appearance of a deserted city, as if something had happened to the inhabitants; and in the middle of the day, the absence of any large number of moving beings in the streets makes everything appear dull.

CONVENT.—BEAUTIFUL NUN.

The “Solidade” Convent is the principal place where they make those beautiful feather flowers without being dyed, and which are so justly esteemed in Europe. On my first visit to this place all my romance of nuns and nunneries was revived. The Lady Abbess, or Superior, or whatever else she may be called, was a stately woman, but the nun who acted as sales-woman was most beautiful: a kind of *carlo dolci* face; pale, but with glorious eyes, very like the Madonna in the Royal Collection of Paintings. Far more flowers were bought from her than from any other. We were ushered into a small room which was soon filled with large baskets and trays of flowers; on one side of the room was a window with double iron gratings, about four feet apart, near the inner one of which stood the nun, who pushed to us through the gratings the more choice specimens of flowers. The different servant women of the other inmates of the convent were also there, pricing the handywork of their mistresses. None of our party were great adepts at Portuguese, and we had a good deal of *fun* in the purchases, mostly carried on by signs, and no doubt in some instances paid double the value. On our departure the lovely nun came to the door, and, as we passed out, courteously wished us “adeos,” and told us, if we came again we were to be sure and inquire for Maria de ———

INSECTS.

The butterflies and humming birds are most gorgeous, fluttering about in sunbeams, their magnificent plumage glistening with gold, and hovering from flower to flower, culling Nature's gifts. Their food is the choicest *nectar*, the food of the gods; and the bird and the fly alike spend their lives in perpetual enjoyment, and in the continued pursuit of the pleasure of novelty and change. They court the sunbeams, seeming to rejoice in a new born existence, and add lustre to the flowers as they stop to sip their fastidious food.

AROMA IN WOODS.

When walking in the woods, where there is a quantity of low shrub-wood, I have noticed a very peculiar sour aromatic smell. After rain it is much stronger than at other times.

SLAVERY.

I do not know if it be the *policy*, but at all events it is the *present* benefit, of Brazil to continue slavery. Under the seductions of a tropical climate, and the langour induced thereby, the Brazilians are exceedingly lazy and indifferent to labour or its results. In many cases the possession and use of slaves is their only means of subsistence. A Brazilian has slaves, he sends them out to work at different trades—to cultivate the land, to sell vegetables, to hire as servants, as boatmen, &c.—in fact, employs them in every way that servants or workmen are required. The master directs the slave to pay him at the rate of, it may be, about one shilling a day; this frequently is the case, and all the slave can raise above that sum which his master demands, belongs to himself. In the process of time those who are industrious raise sufficient money to pay the price their master values them at, and

when such is the case, the slave can claim his freedom. The produce of the labour of the slaves enables the master to live in idleness, and to call himself a gentleman in the proportion of his possessing two to three, twenty to thirty, two hundred to three hundred slaves. In a country like Brazil, which produces anything with a very small amount of labour, the land is comparatively neglected; because it is not *absolutely* required that it should be in a state of high cultivation, as the inhabitants can easily subsist without such, and its very cultivation would cause them trouble, labour, and work, all of which they *detest*. Thus, so long as the Brazilians can live at ease, without trouble to themselves, they are content with the present aspect of affairs, careless of the future. The abolition of slavery would sweep away all this, and so, of course, it is their interest, as far as personal feelings are concerned, to prevent it. These remarks apply in a less forcible degree to the slave trade.

CHURCH SITES.

Many of the churches in Bahia, which are built in the city, seem to have had their sites very badly chosen; from no position can you obtain a full view of the building, as they are often surrounded by narrow streets. In the country and outskirts, however, they are generally beautifully located upon a rising ground or a commanding eminence. Whence the difference? Perhaps, originally, the churches which now appear so shut up may have had a finer aspect, and have been built up; although there are one or two *old* buildings which have handsome squares before them, and which would, therefore, incline me to believe that the sites of the others had not been fixed upon for the sake of appearance.

1847.

FINGER NAILS.

It is related by Maregraff, "that Helias Herkmann states that long finger nails were held in great estimation by the Tapuyas, and worn by the relation of the chief of a horde, and by those who had signalized themselves in war.

"J Vasconcelos Not. An. to let those of the thumb grow were the chief's prerogative. This disgusting fashion, evidently a relic of Indian life, is yet followed by privileged ranks in some of the half civilized countries, and is a proof that they are above the necessity of manual labour."—

SOUTHEY.

Here, however, the custom has degenerated, and some of the lower class of whites, and the half breeds, wear a nail either on the little finger or the thumb, of a prodigious length, and take great care of it. Some people I have seen who have been the fortunate possessors of *three* very long finger nails. It has a similar signification of the wearer not being employed in *handywork*.

ROSARIES.

Most of the lower orders of the whites as well as the blacks wear common bead rosaries under their shirts, more as an amulet or charm than for *use*. They likewise wear

what are called Bentinhos, printed prayers, folded in a small compass, and sewn in a silken pad, which is ornamented on the outside with a picture of the Virgin, or some saint, or embroidered with emblems. They are worn double; one hanging at the back, and the other at the breast.

INSECTS.

Bicho de pe. This is an exceedingly annoying little pest. It is of very small size, and penetrating the skin, generally of the feet, enlarges and becomes very painful, with an itching and burning heat, and if not immediately taken out, may produce serious consequences. It first appears as a slight spec, and is surrounded shortly by a livid colour. It soon increases and forms a bag, filled with young, which requires to be skilfully removed, otherwise, if the bag be broken there may be some left in the skin. From constant practice, the blacks are the best operators. After extraction, snuff, or lime scraped from the white-washed walls, is generally put into the wounds to kill the embryo bicho, should such be left. Erysipelas has been known to supervene in cases where the bicho has been carelessly taken out, and blacks are occasionally met with who have lost their toes consequent upon unskilful extraction.

VERANDAS.—BALCONIES.

It is rather singular, in a tropical country like this, so small a number of houses are built with verandahs attached. They have frequently what they *call* verandahs: a room the length of the house quite filled with large windows—in fact, a kind of gallery forming part of the house. The balconies on the first floor are favourite lounging places; and, at the time of any large procession, or on a grand gala day, these balconies are covered with damask cloths, and when there is anything to see, are filled with

all the beauty and fashion of the city. Some balconies are yet to be seen fitted with jealousie blinds—a kind of shutter made like a Venetian blind, with hinges at the upper part, and slightly projecting over the front railing of the balcony; the sides are of wood, with a small aperture generally in the form of a cross, to serve as loopholes. These covered windows have, however, been abolished by a provincial law, as far as the city is concerned; in the interior towns the fashion still continues.

COPIM—WHITE ANT.

The Termites “copim,” white ant—so called only because it is analogous in many respects to the ant—is a most destructive little animal. Nothing is safe from its ravages; nothing secure from its outrages. They pierce and devour everything made of wood, and merchandise stuffs, cotton of all kinds. A stake will sometimes present a most perfect appearance of solidity to the eye, when in reality the inside is all powder, only the bark remaining. A house floor, or roof, will sometimes give way, or a piece of furniture, and these effects are all from this most destructive animal—another of those pests so peculiar to the Torrid Zone; and, unless they are poisoned or destroyed, they will in a very short time completely destroy a house by thus boring the timbers.

POPULATION.

As the population of Bahia is a mixture of the aborigines of the country, of Portuguese, and of Africans of all parts of that country imported as slaves, every complexion and colour of hair, every kind of feature and stature, may be seen from the white to the deepest hue of the African and of their descendents in endless variety.

MARACUJA.

The "Maracuja" is a kind of passion-flower, with a large lilac and pink flower; it is common in English hot-houses. The thick rind encloses a soft pulp, full of greyish black seeds; this pulp is about the consistency of melted gum, and is of different colours—pinkish or slate; the flavour is exceedingly pleasant, being slightly acid, and something like a gooseberry. There is a second variety of much larger size, and with a very thick rind, which I am told is very good when cut in pieces and used as fruit for tarts.

HAMMOCKS.

The "redes" (hammocks) are beautifully made of coarse cotton cloth, and of strong manufacture, with simple patterns worked on them; some of these patterns are in colours, generally blue and red. The finer descriptions of hammocks are made of a kind of close net-work, and are elastic; the sides are ornamented with pieces of broad, coarse lace or fringe. The more curious kinds of hammocks made of grass and ornamented with flowers made of feathers, come from the northern provinces of the empire. Some of them are very beautiful, and of course, expensive.

WHALE FLESH.

When whales are in season, large quantities of whale flesh is consumed by the negroes. It is brought to market wrapped in banana leaves ready cooked, and has much the appearance of beef steak.

SAUCE.

A universal sauce is the "calda de pimenta," being green peppers, crushed with a little salt, lime juice added, and mixed to a proper consistency with hot water or soup. It is eaten to every dish, and is as *universal* in its improvement to the flavour, as it is in its application.

1848.

ETIQUETTE.—HANDKERCHIEFS.

IT seems no breach of etiquette here, when you observe a lady passing her pocket handkerchief first on one side of her neck and then on the other, to dry away the effects of the heat of which she is complaining to you at the time you are addressing her, for, as in most other countries, the weather is the neutral ground upon which all conversation begins. These handkerchiefs are beautifully worked in needlework, and edged with lace; part of the threads of the cloth is withdrawn, and a pattern worked therein. This particular description is called "labyrinth" work, and is a source of employment to nuns in the convents.

CACTUS.

A common cactus, which is very abundant here near the sea shore growing in the sandy soil, produces a fruit of an egg-like shape, which is occasionally brought to market for sale. The rind is of a rosy pink colour, and is filled with a white pulp, amongst which are a few black seeds. It has something the flavour of a gooseberry, but is rather insipid.

ALOE.

The common aloe (*fourcroya gigantea* ?) is here used for fences, forming an almost impenetrable hedge. The

flower-stems are frequently thirty feet in height. They form an admirable adjunct, amongst the other rarities of tropical vegetation, to the foreground of a picture. The stem is dried, and from it a light kind of woody substance is obtained called "pita," which is used for the bottom of insect cases instead of cork; it also makes excellent razor strops. The country name is "pita," or "caraguata."

FIBRE OF ALOE LEAVES.

The leaves of the plant are beaten in water, and from their fibres is produced a flax, used for making thread for stitching shoes, also for fishing nets, lines, &c. It is very strong, and does not easily decay in water. I believe samples have been sent to Europe, but I do not know if it has been found to answer any useful purpose in our manufactures, but I should think it might, if procurable in sufficient quantities. The plant grows readily enough in most barren-looking soil. The juice of the leaves is mixed with oil, and called *azeite de babosa*. It is used for the hair, and is said to be an excellent specific for baldness or loss of hair.

CUSTOM ON ST. JOHN'S EVE.—FIREWORKS.

In Scotland, Wales, Ireland, and some parts of the North of England, the festival of St. John's Eve is celebrated by *bonfires*, and here the same custom is kept up. An immense amount is annually spent in fireworks, which, for sometime before the day, are heard exploding in various directions; on the eve the noise becomes universal. Sometimes accidents occur, one description of fireworks used being very dangerous: a charge tightly rammed into a case, which, after gyrating through the air with great force, explodes with a loud report, shattering the tube into pieces. It is called "buscapé," from "buscar"—

to seek, to search "pe," the foot—and has been known for centuries under this name. Cervantes wrote a book in Spanish with this title.

IMAGES.

At many of the corners of the streets you see niches in the walls, in which are exhibited idols under the figure of the Virgin. In an evening a small lamp is generally suspended before it, and the poor people congregate and chaunt, in an unearthly manner, some kind of invocation. In the city this custom is not strictly followed, and some of the niches are vacant, but in the country towns it still remains.

BLACKS' ORNAMENTS.

The blacks sometimes plug up the nostrils with a fragrant kind of herb; and the women, when the ear-ring is wanting, frequently put a flower through the aperture, or stick through it a small piece of coral. I have seen one side of the nostril also perforated so as to admit an ornament like an ear-ring, and a bit of coral placed therein.

CADEIRAS.

The "Cadeiras" are another curious feature in the aspect which this city presents to a stranger. These are chairs made of light wood and cane work, fitted to a frame and suspended by a pole which runs through the top. They are carried on the shoulders of blacks; the first black has a stick with which to lift up the pole and ease his shoulder, the after black changes the pole from one shoulder to the other as he may wish. The cadeiras are hung round with curtains suspended from an oval-shaped top or cover. Some of them are very handsomely got up, crimson or dark blue, or green stuff for the curtains, covered with patterns in gilding, and lined with satin, the

chair richly ornamented with carved giltwork and satin cushions. This mode of conveyance is very luxurious and extremely easy when once the person is accustomed to it, but strangers are very apt to lean to either one side or the other of the chair, and thereby to destroy the balance, and under the momentary apprehension of falling out, make it still worse by endeavouring to put themselves right. A person who, for the first time, gets into one of these vehicles, cannot remain too quiet, but custom soon enables one to look and move about slightly with security. Every motion, however, of course makes it more difficult for the blacks to carry the Cadeira. Their remuneration is cheap enough, they will carry you about a distance of two miles for a shilling.

FLOWERS.

“The glorious south, the land of flowers,
Where melody pervades the cloudless sky,
Where streams of light intoxicate the eye,
And every waving branch and leafy bower,
Bursts into song, or blossoms into flower.”

Here is one which in the morning opens its pure white leaves, and, like a bride wooing the sun as the day wears on it blushes to a rosy red, and as the light of his countenance is withdrawn it fades and dies. (*Hibiscus mutabilis*.) Here is another which can only bear the soft and gentle twilight of the morn, ere the fiery sun has risen far, its perfume has departed, its blossoms dead. Another must have the brightest rays of the god of day with power showered upon it, for which it

“Returns the sweets by Nature given,
In softest incense back to Heaven.”

Others, when Nature is reposing, the calm dew of eve descending, expand, and fill the night breeze with delici-

ous odours. Whilst numbers bloom but to show their gorgeous colours, and dazzle the beholder.

CARTS.

The large carts used for the conveyance of the unwieldy cases of sugar from the interior down to the place of shipment are most primitive looking vehicles. A flat framework of wood is placed between two wheels, each formed out of a solid piece; and the lynch pin, also of wood, makes, when the cart is in motion, a creaking singing noise, called by the people "Chorar." I believe "Chorar," to scream, is a corruption of an Arabic word for a similar sound. The floor of the cart is surrounded by a few short stakes which are tied together by a rope made of the fibres of a palm, and the case of sugar is thus kept in its place. This vehicle is drawn by at least six oxen placed two and two, their necks placed in a wooden frame fastened to a pole, against these frames or yokes they push, and the only *trace* is the tying the left horn of one beast to the right horn of the other, by a small thong passed through a hole at the extremity of the horn drilled for the purpose.

BOATS.—COUNTRY PRODUCE.

The great number of country boats, lanchas, barcas, and other descriptions, crossing the bay laden with produce for the consumption of the city, present at times the appearance of a miniature fleet. Bearing down from the west with a cool land breeze, the full swelling sails catch the rays of the rising sun; with the wind right aft the canoes, with their long lateen sails, look like huge birds, and the effect is greatly heightened from their floating through so blue an element. Upon a barca reaching the city, a scene of confusion ensues, boats put off with mar-

ket women to besiege the new arrival, large crates of fowls are borne off by the fortunate purchasers, ananas and oranges are piled in golden heaps, the shore boats are quickly laden with cabbages, yams, sugar cane, pumpkins, or melons. each freighter hastening to her market-stand to make the best of her bargain by retailing. The barca then draws near the quay to discharge the heavier part of her cargo, puncheons of spirit, cattle, or empty packages sent down to be returned filled with European productions—baskets of palm leaves shaped like sugar loaves, containing rice, bales of tobacco, dried hides, sacks of farinha, rope made of Piassava, and the thousand and odd things that the love of gain induce man to furnish, or the wants of man, imaginary or real, require. Sometimes the barcas come laden with coarse earthenware, piassava, or coquilho, and thus laden anchor off the city, forming a floating shop. The lanchas bring wood, coral, lime, stone, and sand.

CANOES.

The canoes come with fish and the more delicate kinds of fruit, requiring a quicker mode of conveyance than the barcas afford, occasionally a monkey, some stands of parrots, or some curious “bicho,” a poor prisoner from his native wilds. There is quite a monopoly kept up of articles of food, fish is not sold at any price to any person but the customers of the fisherwomen, who are the retailers. Fruit, in the same manner, comes direct to the market-women, being supplied by regular growers, and thus high prices are supported.

RESOURCES OF THE COUNTRY.

The resources of this country are immense, and at present almost utterly unknown, or they might be advantageously employed, or used in exchange with other

countries. Fruits and vegetables might be grown to any extent. Fowls and "Small Deer" produced in immense quantities. And the agricultural produce of the country much increased, the latter depending much of course upon the supply of labour, the former requiring simply increased exertion.

INTRUDO.

During the three days of the "Intrudo," the days of the carnival so gaily celebrated in Europe, a custom exists here of throwing water about and wetting one another. This singular custom is also carried out in other Catholic countries. The better classes use waxen balls made in the shape of fruit, and filled with water, which is sometimes scented, they are called "larangeiras" and "Limas," these balls they throw at one another with great dexterity, and with the slightest contact they burst, covering the person with water. Amongst the lower classes large squirts are used; torrents of water, none of the cleanest, are thrown from the windows, and people are immersed in large troughs. All descriptions of practical jokes are carried out during these days of licence, some not very agreeable; the blacks daub each other with red and white clay. During the three days it is quite impossible to move out without undergoing a thorough drenching, and the excitement is kept up unintermittingly. There are police laws prohibiting the practice, but the authorities have never been able to abate the nuisance. A relic of this curious custom exists at Howden, in Yorkshire, on the day before Ash Wednesday, the fire engines of the town are drawn round to the different public pumps, and all persons passing within range are well wetted, the supplies of water being exhausted, the engines are replaced, and a holiday is made of the rest of the day by the inhabitants.

COAL.

"Lignite" is the only kind of coal found in this neighbourhood, and that in very small quantities. A book was published here on the "Carvão de pedra do Brazil," by a Dr. Parigot; but I am told that he was a regular Charlatan, and that it is not to be relied upon at all for correct information.

DIAMONDS.

It is the opinion of those persons best acquainted with the district, that when the diamond mine at the Chapada was first discovered in 1845, there were found 4000 to 5000 carats of diamonds a month, and several persons agree at estimating the quantity during the year 1846 at 10,000 to 12,000 carats per month. The produce then began to diminish considerably, and last year much fewer were found. It is difficult to say whether this diminution absolutely occurred through a failure in the production, or whether the great losses that numbers of the later speculators encountered occasioned many people to abandon the search after these precious gems, the value of diamonds having fallen considerably in the European markets.

MARKET—COAST DOGS—COUNTRYMEN.

The market is a most curious place, and I am told by parties who have travelled on the African coast, that it has a thoroughly African appearance. Amongst heaps of fruit, vegetables, &c., shaded by mats, which are some of them formed into something like huts, in others only propped up by sticks, are seated the black market women. They are dressed in highly characteristic but picturesque dresses of many diversified colours, but all of the same fashion. Some have their infant children slung across their

backs with the "Pannoda Costa" (coast cloth shawl), others with heavy baskets of fruit and edibles on their heads. Little children, whose only article of *clothing* consists of bracelets, ear-rings, and a band round the body of coral beads, squatted on flat wooden dishes, like Indian gods—others sprawling amidst fowls, &c., or fighting with those most hideous objects called "coast dogs," and which are indeed "bichos" in the Brazilian sense of the word; they are generally of lead colour, long snouts and wiry tails, with little or no hair, but sometimes a few bristles scattered over the head and tail and along the back. A black woman, in her holiday attire, paying a visit to her friends, her hands covered with rings, and her neck and wrists loaded with chains of solid gold, and which finery she is constantly displaying by arranging her shawl. In this part of the market the "taberoâ," or countryman, in his leather hat and jacket, with his face and limbs tanned almost the same colour, is frequently to be seen attending the sale of boxes of rapadura. Half-naked ganhadores are busily employed loading and unloading the fruit, and the more sombre contrast of the men assist to form a brilliant picture. The constant chatter of talking—the screaming of parrots and other feathered *bipeds*, the laughter of men and women, the shouting and serious talk—perhaps scolding—of others, give life to the scene. The din is, however, sometimes heightened by a barber's band, the ringing of church bells, firing of rockets, or the procession of the Espirito Santo, which is accompanied with drums. A noisier, merrier, gayer, more amusing scene can seldom be found.

RAPADURA.

"Rapadura" is the name given to hard square cakes of a small size made of sugar, which being packed in

straw-ware, is easily portable and not liable to waste. A beverage is made of it by simply dissolving it in water, and of which the blacks are very fond ; large quantities are exported to the southern provinces of the empire.

CATTLE.

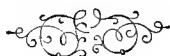
I have frequently been very much amused to see the manner in which the country people land the cattle which are brought down to the city in barcas. They generally anchor the small vessel off a beach when the tide does not allow them to draw near a quay. The cattle are hoisted out of the vessel's hold : cows by a rope passed round the roots of the horns next the head, horses and mules are put into a sling ; the cow is thus rendered incapable of motion, but the horse often plunges fearfully when he finds the *ground* has gone from under him. The animal is then coaxed and pushed overboard—takes a deep dive and comes snorting to the surface, and makes its way to the shore as quickly as possible.

CLEARING GROUND.

The mode of clearing the ground for agricultural purposes is this :—the large trees are cut down, and after taking away the finest portion of the timber for building purposes and for fences, the whole of the remainder, except the very valuable, such as jacaranda, and *pão d'arco*, is set fire to. The plots of ground intended to be cleared are separated from the main forest by a band of trees being cut down by the axe, and removed previously to the fire, but the outer forest frequently catches spite of this precaution, and the fire spreads for miles and leagues. This immense waste of timber is only carried on up the country, where they know not how to turn the same to account, but in the neighbourhood of the rivers, all the *large* timber is preserved.

JEWELLERS' SHOPS.

The jewellers' shops have a "grand show;" they are mostly collected in one street—the Rua dos Ourivez (Goldsmith-street.) Curious it is for an Englishman to see so large a display of different orders, crosses and badges of knighthood, mixed up with specimens of rude native manufacture of gold and coral ornaments suitable for the black population, in the shape of bracelets, chains, earrings, &c,. The immense quantity of diamond ornaments is also to be noticed, many in European settings of the last fashion. The *mania* for these beautiful gems seems to be as great here as at home.



1849.

BARBERS.—SIGN.

THE Brazilian barbers yet retain, as part of their profession, many of the *usages* of the barbers of Europe in time long past, and add to these accomplishments which are totally at variance. The barber is not only expert at shaving and hair-cutting, but draws teeth and bleeds with leeches, besides being a musician; thus, whilst the master is performing any of the operations of his profession, his companions will endeavour to soothe the soul, or drown the cries of pain, as the *case* may be. The sign of a barber's shop consists of one or two brass shaving dishes hung out at the door; these dishes are something in shape like a reversed "wide awake" hat, with a hole cut in the brim to fit the shavee's neck.

HUMMING BIRDS.

A gentleman of my acquaintance has frequently tried to preserve humming-birds, but has never succeeded in keeping them alive more than about three months. They were confined in a cage, the sides of which were covered with net, instead of wire, to prevent the birds from destroying themselves by beating against the sides in their efforts to escape. They always continued in a very wild state, and, previous to his adoption of the net covering,

had frequently killed themselves. The food given to them every morning was fresh pulled flowers, such as bell-shaped large flowers, fruit, slices of oranges, mamão, &c., honey-comb, the top of the cells removed, so as to allow free access, great care being requisite that it should not turn sour, and that indispensable nourishment, fresh water : also, sand. No insects were ever given, and, as none could gain entrance into the cage, except by the flowers, it was undecided if they eat this species of nutriment. At the commencement of these experiments the birds were separately confined, but in too small a cage. Not having had sufficient room for their motions, requisite to keep them in health, they positively died from *fat*. A larger cage was soon after procured, and two birds which had flown into the room together were secured, and lived for some time. One dying, the other remained in solitary confinement for about two months, and then had a companion given to it ; but of so pugnacious a disposition are these little creatures that one of them was soon killed. No attempt has been made to breed them.

ETIQUETTE.

In little acts of courtesy Brazilians are extremely polite,—in fact carrying their politeness to an absurdity. The following is a literal translation of a note, announcing to me the marriage of a person with whom I had but a very slight acquaintance. The term “ Vossa Senhoria,” it is almost unnecessary to say, has no synonyme in the English : “ Your honour” is as good a translation as can be given. Its constant repetition appears in the English version ridiculous :

NOTICE OF MARRIAGE.

Most Illustrious Mr. J. Wetherell,

Most esteemed Friend and Sir,

I have the honour to communicate to "your honour" that, on the 14th of the present month, I married with my most esteemed cousin, the most illustrious lady I. B. de F N. to-day, m. 2, which union I sincerely hope will meet with the approval of "your honour."

We shall have the very greatest pleasure in seeing "your honour" in our and your house, the Rua da ———, No. 10, when "your honour" condescends to honour us with your presence. In the meantime,

I have the honour to be, with the most profound respect,

"Your honour's" friend and obedient servant,

R. M — , 2.

"Your honour's" house, 22 de — , 1849."

MAMAO.

Of the mamão carica papaya there are two descriptions of trees, if such may be called a tree which does not yield wood from its trunk; the male and female leaves very similar, but with flowers very different—the males being long and straggling on small branches, the females in clusters round the trunk. It is said they are always planted together, as the fruit of the female otherwise never comes to perfection; the male tree does not bear any that is fit for use. The leaves are very beautiful, they are of large size, extremely indented, and grow regularly round the upper part of the trunk in the form of a coronal; there are no true branches, but sometimes offshoots, all leaved in the same manner. The fruit is long, something like a melon in shape, full of small black seeds. It is very luscious and makes excellent tarts when unripe; cut into pieces, and stewed in gravy, it is used as a vegetable. The perfume from the flowers is very strong—rather too strong to be agreeable.

CHURCHES.

The cupolas of the churches are very frequently covered

with a kind of glistening enamel-looking stuff, and it was a long time before I discovered that this enamelling was caused by broken pieces of earthenware laid in stucco. Flat pieces are assorted according to their colours, and placed in patterns principally white, with blue lines and ornaments, or *visa versa*. Some of the towers are covered with Dutch tiles; the two seem well to withstand the effect of the weather. Part of the front of the Italian friars' Church (the Piedade) is covered with this stucco work, as also is the Bell Tower; but the pretty effect which it has on the church turrets from being at a distance is quite destroyed on a nearer approach, when the *patchwork* becomes visible.

ETIQUETTE—VISITS.

On paying a visit to a Brazilian house, should you be shown anything likely to be interesting to a stranger, and you admire it, they always reply, "It is at your orders, even from the house itself to the contents." This offer of anything and everything for your acceptance is merely a matter of form; knowing it to be such, it passes as a matter of course: although I have heard of the phrase being unfortunately and ridiculously taken in earnest. It is also used pressingly to invite you to pay a visit, and when once in the house, as a welcome.

LEAVE-TAKING.

On taking leave, after various little compliments, and sundry salutations, you are accompanied to the door of the room by the gentleman of the house, and here you again say good day—"all Chesterfield concentrated in his bow." At the first landing on the staircase, you again turn and you find the master of the house is waiting at the top to reiterate his adieux; should there be

another landing, or on your arrival at the foot of the stair, again the turning, and the mutual bowing takes place, and you are at last permitted to go on your way in peace, almost overwhelmed with the politeness.

EGG-PLANT.

One of the vegetables in great request here is the fruit of the egg-plant—"solanum ovigerum" bringella, it is called. It is of the size of a large egg of a purplish colour. The fruit is cut into two portions, the seeds taken out and the space filled with force meat, and then fried, or it is plainly boiled and then eaten with white sauce; cooked in this way it very much resembles the inner and soft part of the artichoke. Tomatoes filled with force meat are likewise much esteemed—the red colour of the fruit gives a handsome appearance to the dish. Sweet potatoes are not much used here by the Europeans; they are good when roasted and eaten with roast meat. The Brazilians generally boil them.

CURREAS—FISHING.

On many of the shallow parts of the coast, and more particularly in the rivers where they widen into lagoons, are places for catching fish—"curraes." These curraes are irregular enclosures, made of stakes firmly fixed at some distance from each other; straight pieces of wood with palm leaves interwoven are put between the upright stakes, but not quite so high; when the tide rises the fish enter these enclosures over the top, and remain there until the water recedes, when those which are left are easily caught in nets or baskets.

BANANAS.

The stem or stalk of the banana tree is very similar in

its formation to a bulbous plant. It grows about twelve feet high (in the larger kinds), and from the top of it branch out the leaves, many of them two feet across at the widest part, and twelve to fourteen feet in length. The new leaf rises straight from the centre and is rolled up, as it increases in length it gradually unfolds and gives way to another. The blossoms grow round a thick stem which issues from the top of the tree, and are placed in regular semi-circular groups, each protected by a thick fleshy covering of a kind of leaf, gradually expanding from a conical mass, which leaves, when the blossoms are set, drop off to allow the sun to have its full influence and mature the fruit. Seldom more than six or eight rows of green bananas are produced, and each row smaller than the preceding. The juices of the tree gradually lose their nutritious and germinant qualities, and there are numerous rows of abortive blossoms, the fruit of which does not grow, and the stalk is terminated by a mass of the fleshy leaves enclosing embryo banana flowers never to be realised. When the fruit has obtained its full size, the tree is generally cut down to make its offshoots for another season. The huge bunch of fruit is hung up to ripen, which it soon does, and becomes of a fine yellow colour. The stem of the tree is given to goats for food, and the fruit forms a great article of diet raw, fried, made into pies and sweetmeats, and eaten as vegetables, being a delicious *adjunct to boiled beef*.

NAME.

“The banana ‘Musa,’ is so named by Plumier in memory of Antonius Musa, the brother of Euphorbus and the freedman of Agustus.”—*See Linnaeus*. It is called Mauz in Arabic. Dr. Walsh says of the banana:—
“When cut transversely, the division of the seed forms

the sign of the Cross, and the Brazilians think it a profanation, and are very superstitious of the impropriety of cutting it across, lest they should sever a sacred emblem; and, further, they believe, as Du Tetre says, it was the fruit of Adam in Paradise, who saw in it the future sacred Cross;” and on this Father Labat remarks: “Adam pourroit avoir meilleure vue que nous, ou la croix de les bananes etait mieux formée.”—(Voy. tour. 3 p. 307.) I have never seen this reluctance in cutting the fruit, although I have heard of the superstition. May not the impropriety of cutting it be from the fault of the knife turning black, and thus giving an unpleasant taste to the fruit. I quite agree with Father Labat as to the *invisibility* of the sacred sign in the present race of bananas.

INDIAN NAMES.

The following are some of the names given to the banana by tribes of Brazilian Indians:—

The Camacaus (civilised)	call it.....	..Incron.
„ Maconi	„ „Alemtó.
„ Jupuróca	„ „Impooni.
„ Mandacarù	„ „Pacóvas.
„ Para (general language)	Pacuá.

INSECTS.

Rondelet, the naturalist says that “the ‘mantis religious’ in Provence is called indifferently ‘devin,’ and ‘prega diou,’ or ‘preche dieu,’ in consequence of these insects having their fore feet extended as if preaching or praying. The Latin name, ‘mantis,’ signifies ‘diviner,’ and is supposed to have been given them from the motion they make with their fore feet, and it was imagined they could divine or indicate events. The fore feet are used by the insect for carrying food to its mouth. It is of a

beautiful green colour. In one of the Idylls of Theocritus this term, 'mantis,' is used to designate a thin young girl, with slender and elongated arms. Procemacrumæ pertencem puellam warriv."—See Griffith's edition of Cuvier's *Animal Kingdom*.

I have seen rare specimens here of the "louva deos" of a beautiful bright but pale yellow colour.

OYSTERS.

A person would think that a traveller was *indulging* in a tale, were such a one to relate that oysters in this Province literally grow on trees, yet such is absolutely the fact. The *explanation* in this, as in many other cases, will at once show that this is not so much to be wondered at. In the low, swampy ground near the banks of the rivers, and on the borders of the bay, are great numbers of mangrove trees, the roots and lower branches of which, at high water, are completely immersed. These trees in progress of time become covered with shell fish, which, in quiet places being mixed with mud, become large and eatable, and thus, at low tide, present the anomaly of oysters growing on trees.

ANTS—STRONG SCENT,

The red ant is most destructive to vegetation. When once a tree is attacked, they soon despoil it of its leaves. you see them constantly ascending and descending, one party loaded with bits of leaves, the others going up "empty handed," a third party remains in the tree cutting off the leaves, and it is no unusual thing to be passing under a tree and to see the green leaves falling most unaccountably. A fourth party is on the ground employed cutting up the leaves into convenient sizes, and a fifth is carrying the pieces to the nests. It seems singular that

such immense stores should be used for food, for *here* a constant supply of new and fresh leaves can always be obtained. May they not be used in the construction of their nests? Most of these ants, if squeezed between the fingers, emit a strong smell of lemon. Rose trees seem to be their favourite food, and gardens here suffer much from their ravages. Plants that have been *nursed* with the greatest care are frequently destroyed on the very eve of blossoming, and the *choicest* kinds of flowers always seem to be chosen for destruction.

COFFEE.

The coffee plant is most beautiful when in flower. The long dark green shining leaves contrasted with the white flowers, which grow in thick clusters round the stem, have a fine appearance, and the scent of the flowers is highly delicious. When the berries arrive at maturity they are of a dusky red colour, and form a beautiful contrast to the leaves. Each berry contains two grains of coffee surrounded by a soft pulp. After being plucked and spread upon the ground it soon becomes dry, and is easily removed. The labour of picking the coffee from the tree is very slight, and children can be usefully employed at this work. The cultivation of the coffee plant has been latterly much more attended to in this province in substitution for cotton, which I am told is of more arduous cultivation. In a few years, if the trees thrive which have been lately planted, the crops will be large. From the southern part of the province a good deal has been brought to this city for exportation.

SIGNS.

As a sign of contempt, or disbelief of what a person is relating, or of incredulity, the thumb is thrown backward,

placed under the chin, and quickly jerked forward—a “Tell-that-to-the-marines” kind of sign.

SPORTING.

A curious way of catching the beautiful ducks of the country has been related to me by a gentleman who saw it practised at Maroim, to the north of this city. The lagoons which these ducks frequent are much filled up with vegetable matter, and partly covered with water plants. Near the place where the ducks are accustomed to congregate, a large gourd having two small holes bored through the side, is floated about and left amongst the weeds, until the ducks become used to its appearance and take no notice. After the gourd has been some days on the water, a man walks quietly towards the ducks with the gourd on his head, the rest of his body being immersed in water—the ducks are perfectly unconscious of their hidden enemy. He soon catches one by its legs, it disappears, its neck is broken, and he fastens it to a girdle round his body. Several are thus quietly and quickly killed, without their companions being disturbed, and with a pouch well filled with prey, the sportsman lands.

ABACATI.

The “Abacati”—*persea gratissima*—is the shape of a bell pear; in the centre is a stone or kernel, which is easily divisible with a knife, and with the juice of which linen can be marked, as it leaves an indelible stain. This kernel is surrounded by a soft greenish-white pulp, which, when properly mixed with sugar and wine, or lime juice, greatly resembles a rich custard, the flavour being extremely fine; it is likewise eaten with pepper and salt, &c., as a salad, and has a flavour of filberts. The tree has some resemblance to a

pear tree, and the fruit hangs by a string. In the Carabee Islands, I am told, it is called "Avocat," at Panama, and the Island of Tobago, "Aguacate," and in Peru, "Palta."



1850.

ANCHORS.

ON Orellana's Expedition up the Amazon, in 1542, he notices the fact of their anchoring the boats with stones. The same practice exists at the present day, and for an anchor is used a large stone with a hole drilled through it and attached to a rope, or the rope tied round the stone. This mooring rope is often made of piassava, a long fibrous produce of a kind of palm ; the rope is very elastic, and has the property of long resistance to decay when immersed in water.

CALABASH.

The calabash tree is very curious. From the stem the leaves shoot out at once without any small branches, and to a casual observer, the flower would seem closely allied to the parasite family. The fruit, which is oval, grows from the stem, from which it is suspended by a kind of string. When grown to a proper size it is cut from the tree ; the inside being filled with seeds ; the shell is parted in two, either across or lengthways, and is cleaned and dried in the sun.

CUYAS.

These shells (cuyas) are ornamented by the men in

the prisons, and by women, who cut, engrave, or stain figures and patterns on them. They form a very useful article, as ladles or measures for dry groceries. From being frequently covered with moss and small parasite plants the branches of the tree have quite a venerable appearance.

OITI.

Southey in his history mentions the "manufacture of an intoxicating drink by the Indians from the 'auati' (as related by Hans Slade, in 1552), and supposed it to be similar to the caju, or probably it." The oiti (moquilea) is a large forest tree, and at present one of the "Madeiras reservadas" of the Government. The foliage is very dense, of a bright green colour, the fruit is something in shape like a large lemon, and has a large stone in the centre. The flavour is as of an insipid pear, something very similar to what are called stew pears in the north of England. I am told that an intoxicating liquor is now made from the fruit.

RESERVED WOODS.

The "Madeiras reservadas" (reserved woods), consist of a certain number and description of different kinds of forest trees, most of them suitable for ship-building purposes, and which are prohibited from being felled without a special Government license.

CLIMATE.

From October to February is the summer, and although during that time rain does not sometimes fall for a month or six weeks, yet the luxuriant vegetation, with its brilliant foliage burning under the heat of a tropical sun, rarely withers, or is it disrobed of its lustrous sheen. The

extreme heat is most materially mitigated by the land and sea breezes, which waft delicious odours. As a bubbling brook is hailed with joy by the weary and wayworn traveller of the desert, so the pure and life-giving breezes of the south are welcomed by the inhabitants of Bahia.

TEMPERATURE.

The enervating effects of climate, and the languid mode of life so inseparable from the equatorial regions of the east is here in a manner prevented. The elasticity of the atmosphere, combined with the peculiar situation of the city has the effect of producing a very equal temperature. In the Victoria, where the great part of the Europeans reside, the thermometer has rarely reached 90° in the shade, and on a damp cold morning it has fallen to 69°, but the average for summer is 80° to 84°, for winter 74° to 78°. During the former the beneficial and abundant dews of night assist in supplying vigour to vegetation, and during the winter the copious rain descends, and the earth, saturated with moisture, exults in an almost miraculous augmentation of the vegetable world.

CUSTOM.—WASHING.

One custom of the lower class of people is rather disgusting. Instead of using, when washing themselves, a basin with water, I have seen a person fill his mouth with water from a *quartinho*, (a small clay jar used for keeping water cool), join his hands together like a bowl, and spurning the water into them, wash his face and hands.

COCKROACHES.

My account of the *Blattæ* of this country (so called by Linnæus) is a good deal assisted by Drury's description

in his work on exotic insects ; so perfectly true is his account, and felicitous his manner, that it requires but little addition.

These nasty and voracious insects at some seasons fly about during the evenings, they commit monstrous devastations and depredations, they plunder and corrode all kinds of victuals, and damage all kind of clothing, books, papers, leathers, cotton wool, &c., and in some way or another damage or destroy all they come near. They are very fond of ink, and some of the white species present the most hideous appearance, after having thus luxuriated. To *nervous* persons especially, and even people who can tamely submit to insects coming near them, these fly into the face and create a sudden horror not easily described, the legs of the insect being armed with spines, which cause a disagreeable prickling sensation. In old and dirty houses they *swarm* under drawers, behind boxes, in shelves, and underneath tables, they hang in myriads, and in places where there is any warmth, such as a kitchen, if not most carefully looked after, their numbers are perfectly astonishing. They even gnaw the palms and feet of the blacks when sleeping. They have a most disagreeable smell, which on the slightest touch contaminates whatever may have come in contact. It is generally in an evening and on the approach of rain that they make their appearance, and as they are very quick in their motions, are difficult to be caught ; so that the great thing is to find their nests, and thus destroy a whole brood at once.

SWIMMING.

In this place the blacks seem to swim as if they were amphibious—you see numbers of children constantly dabbling at the water's edge near the sea shore for hours together, and soon learning to strike out boldly. One

mode of swimming is singular, one arm is always out of the water advanced in front, and alternately with the other, sweeping or drawing the water towards the swimmer, at each stroke the body being raised out of the water. This method is considerably quicker than the ordinary style of swimming, but appears to be more difficult of acquirement and more fatiguing.

WATER JARS.

Some of the water jars or jugs are of most classical shapes, others equally outrageous and awkward-looking. Some of the larger kinds are made in similar forms to the vases obtained from the tombs on the west coast of America. These jars are made of a fine description of clay called "Maçape," and are manufactured in large quantities in the neighbourhood of this city.

SHELLS.

The fish of a kind of *Strombus* (*S. pugilis* I think) is eaten here, and I have seen immense quantities of these shells sent to England, where they appear to be in great demand for pincushions and other small description of toys, &c.

FLUTES OF BONES.

"The Indians, like the Greeks of the Homeric age, deem it the greatest of evils to be unburied, and therefore they delighted in making flutes and trumpets of their enemies' bones."—SOUTHEY.

I have seen some of the flutes of the present day made by the Indians in Para. They are made with four or five holes, and ornamented with tufts of red and yellow feathers attached to the bone by strings. The aboriginal "Tibia."

CLIMATE—STORMS.

Land storms or strong gales of wind from the westward seldom occur here, and when they do the storms do not last long. One curious circumstance relating to them is that on the following day at the same hour, the storm is repeated, but with much less intensity: sometimes on the third day there will be every prospect of a recurrence; the heavens to the westward become intensely black; the rain is preceded by the wind, which raises the water of the bay as if it were boiling; torrents of water, accompanied by heavy thunder and lightning follow, and the wind blows almost a hurricane; the country boats off the lower town are moored head-on to meet the storm, and removed as far distant apart as is possible; the people belonging to these craft easily "read the signs of the times," but the short and heavy swell rises almost instantaneously, frequently breaks the boats adrift, fills them with water, and sinks those which are heavily laden with lime, stone, sand, &c. The rare occurrence of these storms is a matter of notice; they can scarcely be said to be annual, and fortunately the fury of the storm is not of long continuance. Besides the damage done to boats, tiles are carried off the houses, windows broken, and I have seen the head of a cocoa-nut tree blown off. Occasionally the lightning strikes some prominent object.



1851.

INDIANS.

THE Botocuda Indians are sometimes brought to this city by the Italian missionaries. These Indians make an incision in the under lip, and when the orifice becomes sufficiently distended, they insert in it a round piece of wood, as large as the top of an ordinary-sized tumbler glass. The lobes of the ears are perforated in a similar manner, and elongated in order to receive a like piece of wood. This species of ornamentation gives a hideous appearance to the face.

INDIAN CORN.

A curious kind of food here is the roasted grains of milho (Indian corn). It is called "pipoka." The mode of preparation is this: an earthen pot, is partly filled with white sand which is placed over an open stove; when the sand becomes thoroughly heated, the grains of new milho are stripped from the ear and thrown in amongst the sand, which is kept continually stirred with a stick; the grains soon enlarge and burst the skin and become white and light—these roasted grains are eaten with pieces of cocoa nut. "*Vai plantar pipoka*,"—go plant roasted corn is a phrase rather more expressive than polite, for a person to go and mind his own business."

CHURCHES—PUBLIC LIBRARY—MANUSCRIPTS.

The Jesuites' College Church, called S. Ignacio de Jesus, is now used as the cathedral, in consequence of the old "Sé" being in great disrepair. It is built of fine limestone, a kind of common white marble. The interior is of great height, the roof is arched, and is ornamented with exceedingly rich massive pieces of sculptured wood, painted and gilded. The walls of the building are of plain marble, but the chapels on each side and the altar are filled with gilded carved work, all of it now very dingy and partly disfigured by pieces broken off. At the back is a large vestry or robing room; at one side of this is a handsome shrine of pure white marble, with pillars of porphyry, and containing a picture of the blessed Virgin; on each side are large beaufets inlaid with tortoise-shell and ivory, and ornamented with small paintings, the drawers in which are used for holding the priests' vestment, ornaments, &c.

The storey above this room is used for the public library, and has a separate entrance, the roof is circular, richly painted with allegorical paintings and architectural designs. The books are in wired cases, and seem in pretty good order, although it appears to be difficult to prevent the ravages of insects. I believe there are about 12,000 volumes, but no catalogue has yet been published.

I am told that the manuscripts belonging to the Jesuits, and of which many were descriptions of the country, were carried away by the Dutch at the time of their occupation, at all events that is the reason at present given for their non-existence. The view from this room overlooking the whole of the lower city and the bay is very magnificent.

HUTS OF BLACKS—FURNITURE.

The huts of the blacks are of a very primitive and

curious description of *architecture*, they are built of stakes of bamboo, &c., interwoven with pliant twigs. These net-like walls are built double, and the interstices are filled up with mud and clay. The roof is thatched with palm leaves, and this is frequently finished previous to the walls being commenced, so as to preserve the earthen walls from destruction by rain during the process of building.

The interior presents the very acme of wretchedness on a rainy day, and but little better on a fine one. The floor is the natural earth, the furniture, a rickety table, and a couple of chairs, with a kind of board on legs for a bed or a hammock, calabashes, and if near the coast, fishing tackle, a box raised on legs containing the finery of the householders, a few daubs of saints hung on the walls, and which, together with a carved holy figure in a box, serve for "*Dii Cubiculari*." The living animals—a coast dog, a hideous creature of a dull leaden colour, of a sharp sneaky look, without hair, only a few bristles on the head, back, and tail end—a long-legged scraggy cat, and some few fowls, quite as great curiosities in their way, the cocks long necked, half covered only with feathers, a woman nearly naked with a child entirely so, sprawling on a mat on the floor, completes the catalogue.

CITY.

To a stranger one of the most singular appearances the upper city presents is its apparent *desertion*. Scarcely any but blacks are out during the heat of the day; until very lately, too, there were very few wheeled conveyances in the city, and the unshod feet of the blacks in passing made no noise. Now, however, the "march of intellect" has reached this place, and car-

riages are numerous, there are two lines of omnibus, &c., and carriages are let out for hire. Gangs of mules, likewise, are used to convey about lime, stone, earth, &c.; still from the steepness of the hills the place is exceedingly quiet.

GANHADORES—NEGRO SINGING.

The black carriers "Ganha dores" are a fine race of men of athletic form, when employed they are as nearly naked as possible, their only dress being the scantiest pair of coarse cotton drawers. They carry all the smaller things upon their heads, whilst large objects, such as pipes of wine, &c., are slung between two poles which are carried on the shoulders. I have seen immense blocks of wood, with thirty blacks and upwards carrying them, for all the world like an immense centipede.

During the time of carrying these heavy burdens through the streets they sing a kind of chorus, a very useful manner of warning persons to get out of the way, as the foot-fall is not heard in the surrounding bustle. This chorus generally consists of one of the blacks chaunting a remark on anything he sees, and the others come in with a chorus of some ridiculous description, which is seldom varied, however much the recitative solo part may. Thus a kind of march, time and time, is kept up. I have noticed, too, that when the work is heavy, or the burden is being carried up hill, that they become much more vigorous in their shouts, aiding their labour and varying their song with an expressive longdrawn grunt. Although thus collectively the blacks carry very heavy burthens, yet one man will not carry nearly so much as a European, and they are extremely independent, they would rather lose the chance of gaining a wage than carry more than what *they* thought proper. From the constant custom of

conveying things on the head, the carriage of the body is very upright. The women are particularly expert, an orange, a teacup, a bottle, a lighted candle, everything is placed upon the head, and thus the hands are left free. The things appear to be carried equally as safely if placed on the bare head as when placed on the handkerchief which serves as a turban.

MUSIC—BLACKS.

It is said by phrenologists that the head of the negro above all others presents the greatest development of the organ of music, and certainly some of the blacks do play remarkably well. You hear little boys in the streets, who with great truth you might fancy could scarcely speak, whistling tunes with great correctness, and the negro dances show how admirably the science of "time" is appreciated.

"Oh! surely melody from Heaven was sent,
To cheer the soul when tired of human strife,
To soothe the wayward heart by sorrow bent,
And soften down the rugged path of life."—KIRKE WHITE.

It is, however, for European ears that the charm of multiplied variation and combination of musical notes exist. The monotony of the negro chaunting, and its never-ending repetitions convey no idea of the melody of sweet sounds, and the less that is said about the dances exhibited by them to these tunes the better.

SALUTATIONS.

The blacks, when they meet one another, reiterate, like the Persians, the same word of salutation several times, and as in that language the phrases "Selamat," (I congratulate you on your safety), and "Teijibeen," (I hope you are well): so the negro blacks use "Ogirai," (Good morning), and "Occuginio," (I hope you have risen in health).

CHURCHES.

The old cathedral, "S. Salvador," founded in 1552 is almost useless from the state of decay. The roof is at present open like a barn, and apparently has been in the same condition for many years. The high altar has been lately partially repaired, many pieces of carved cedar-work having been added, but even that remains unpainted. Things of that kind are carried on in this country very slowly, particularly anything connected with the churches. In this edifice are buried the old Governors General and the Archbishops. Service is performed in one of the side chapels, a little less ruinous than the other portions of the church. The walls of the building are very massive, quite in the old Portuguese style. Certainly a very effective one for keeping out the heat of the sun as well as for durability.

SHRIMPS.

In the market as well as carried round by hawkers are frequently seen piles of dried shrimps. They are of a large size, and are caught in great numbers in the creeks and inlets, shallows and rivers of the bay, and strung upon a stick in rows of about a score, and are then placed upon broad leaves over a charcoal fire, so that the skin soon hardens and becomes red; these shrimps thus cured will remain good for a twelvemonths. They form a great article of consumption, being much used by the blacks, particularly for mixing in one of their famed dishes called "Carraru."

PARASITES.

This is the land for parasite plants. A thousand different kinds of these vagaries of Nature are here. Some attached to the branches of trees derive sustenance

therefrom and from the air conjointly, others form a nucleus with their roots for decayed wood, dead leaves, &c., and flourish upon this nourishment; others, again, merely rest upon the branches, and seem to live on air alone. Every curiosity of form is to be seen, some of the flowers like flies, others of indescribable shapes, many with their flowers filled with water, which thus becomes scented, a dozen different varieties are to be found on one tree. Some of different coloured flowers, others with flowers of different shades of green alone, some long and pendant and one so peculiar that it has received the vulgar name of "rat's tail." Another kind without leaf, like nothing but a string, waves with every wind until it reaches the ground, where it becomes fixed and rooted.

LAND FOR SUGAR.

I am told that the best kind of land for sugar growing is "Maçape," a kind of black clay, in valleys principally, jet black and very sticky. The next is red clay, also considered very good, but requires more moisture than the preceding; it is found on higher ground than the former. A very good ground is stoney ground, and after the maté virgen is cut down, the very best cane that grows is grown amongst the large loose stones, but after four or five years the soil becomes exhausted.

TOUCAN.

The Toucan is a bird greatly admired in Brazil, and attracts one's attention from the singular conformation of its beak, as well as from the brilliancy of its plumage. When in Rio de Janiero, in 1847, I noticed one particular portion of his Imperial Majesty's dress, as he went in state to open the Chambers: it was a large collar or tippet over the robes, made of the breast of the Toucan,

which is of a gorgeous orange colour. It is a distinguishing and really elegant badge of rank, no doubt taken from the custom of the Indians, whose chiefs make ornaments of the feathers of this bird, and wear them at their festivals. A similar adornment is therefore peculiarly appropriate for the Brazilian monarch to wear upon state occasions.



1852.

INDIAN CORN.

THEY make here a very good dish out of Indian corn, called "cangica;" one mode is simply by grinding the corn, and mixing the flour with sugar and spices, according to taste, boiling the mass in milk; when cold it becomes hard like jelly, and is delicious when eaten with custard, or when fried as we cook cold pudding. The other mode is boiling the whole grains in milk and water, which, when cold, becomes a solid mass, and is eaten with sugar.

CEREMONIES—FETE DAYS.

A very singular, in fact almost a *barbaric*, custom exists here on "gala" days, such as the Emperor's and Empress' birth-day. The President issues invitations to a "cortejo" at the palace. This palace is a large building; the upper front, that part used by the President, is of a much older date than the other and larger part at the back, which is modern, and contains the Treasury and other public offices. The attendance on one of these gala days consists of all the authorities and many of the principal inhabitants of the city. The ceremony usually takes place after a "Te Deum" in the cathedral. The foreign consuls appear in their proper uniforms—a motley-habited but showy group; the officers of the army and the

navy, together with the President, are all in various uniforms, the Archbishop in his crimson robes, and many priests in the habits of their different orders, the judges in their robes of office, the corporation in their quaint dresses, and civilians all habited in black, many of whom are decorated with ribbons and orders. The entry is up a dilapidated staircase, on the top landing of which a military band is stationed, playing national airs. Two large long rooms, but scantily furnished, are now entered, and a short time is spent in conversation, until the preparations for the "cortejo" are complete. After a short time the President's aide-de-camp pushes aside the heavy door curtain, and invites the company to enter. The consuls march first, one by one according to precedence, and you enter a long room, papered in green and gold, on the further side of which is a row of windows (overlooking the sea) with green and gold damask curtains looped up with bullion. At the end of the room, under a canopy of velvet, with a kind of dais in front, is the portrait of his Majesty the Emperor, and by the side of it another of the Empress; these constitute the whole of the furniture of the room. Near the portrait, on one side, stand the President and Archbishop; on the other the General-at-Arms, Commander of the National Guard, and other principal authorities. The procession advances down the centre of the room in Indian file, and, upon coming to within a few yards of the dais, each person makes a profound bow to the picture, and then to the authorities. We foreigners generally omit the first obeisance, as being too "suavage," but those Brazilians who follow after most ceremoniously perform the rite. The national anthem, "Brava gente Brasileiros," a fine piece of martial music, is generally performed by two or three limited hands, whilst the procession is in progress. After bowing, each person passes

out by a side-door, and when the whole company have made their obeisance the *cortejo* is over. The President leaves the room, and inviting the consuls, with whom he is friendly, proceeds to view the troops defile before him, as he stands in one of the front windows of the palace; they pass to martial music, and we take our leave.

The following extract, from "Huc's Chinese Empire," gives an account of a ceremony practised in China, so exceedingly similar that I cannot refrain from quoting it. You will perceive it justifies my term, "barbaric," applied to such a show :—

"In every town or village the civil and military authorities, attired in their state costume, assemble in a public hall, the master of the ceremonies, a person always indispensable in Chinese meetings, cries in a loud voice to all present to file off according to their rank, and he warns every one not to fail to perform before a tablet, inscribed with the sacred names of the Emperor, the three genuflexions and nine knockings of the head."

BLACKS—INTELLECT.

It is a curious circumstance that the minds of the blacks should for so many ages have remained in a stationary condition, and although political and local circumstances may have greatly operated to retard the development of their condition, yet it seems much more natural that this state of darkness should proceed more from physical causes. Their stupidity, or rather want of intellectuality, is a most unaccountable fact, and one of those mysterious dispensations of an Almighty Power that man tries in vain to unravel. Individual, but almost solitary instances occur of a contrary nature, and although cultivation of the intellect may thus have developed the blacks' faculties, it only serves to show more clearly, the mental wilderness from which he has been separated.

CUSTOM.

In the street, when you want to call a person's attention, instead of shouting out the name, a peculiar hissing kind of sound is made, something like "shew," pronounced with a lengthened intonation. This never fails to cause persons to turn round, and if a great distance from the party you wish to call, for instance, quite beyond any power of the lungs to call him by name, the people in the street will pass on the signal until it reaches the person you wish.

ATMOSPHERE.

The sunsets here are sometimes very fine ; and I have noticed a peculiarity after the setting of the sun, and when the twilight is hastening on, a brighter glow will appear, and—

"We can almost think we gaze
Through golden vistas into heaven."

Then very bright, distinct bands of blue and pink colour, alternately shaded off into each other, are formed, radiating from the spot where the sun has gone down ; and this beautiful aerial show of colour is repeated on the opposite side of the heavens almost as brightly. The difference in the apparent sunset between summer and winter is about half an hour.

ORDERS OF KNIGHTHOOD.

There are six orders of Brazilian knighthood, as follows :—That of the Imperial order of the "Southern Cross," with four classes—of Pedro 1st, three classes—of the Rose, six classes—of Our Lord Jesus Christ, three classes—of St. Bento de Aviz, three classes—and of Santiago of the sword, three classes. The most common is that of the Rose with which nearly everybody

in an official position and very many private persons are decorated. The highly appropriate one of the "Southern Cross" is but rarely bestowed, and still more rarely in its highest grade, "Grand Cross." The rage there is for these decorations is quite absurd, and some of the people are quite bedizened with orders. It strikes an Englishman particularly to see such a profusion of crosses and ribbons; and scarcely ever a birth-day of the Emperor passes without a long list of promotions or advancements in one or other of the orders. Besides these, there are several military crosses and medals which have been very liberally bestowed on the warriors; and on some of the military men, when in full dress, it would be difficult to find room for another decoration.

TIN MASKS.

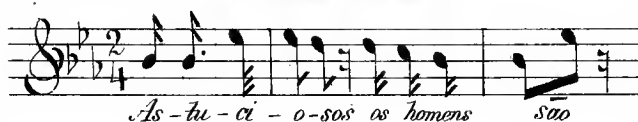
Some of the blacks may occasionally be seen wearing tin masks, fastened at the back of the head with a padlock, small perforations being made in the tin over the place of the mouth and nose, and two small spaces for the eyes. These are blacks who are incorrigible drunkards, and the mask is fastened on the head when they are sent out, so that they may not drink. This mask is said also to be used to prevent blacks from eating clay or earth, but this disease is, I believe, of very rare occurrence.

MUSIC—SONGS.

The Brazilians seem very fond of music. You frequently hear them singing and playing the guitar, but the performers are seldom very scientific musicians. Their voices generally are shrill, and not very pleasing. The favourite songs are short ballads called "modinhas," the music of which is generally plaintive, but occasionally sportive. The following is an example:—

Andante

MODINHA.



" Jurão constancia
 Até morrer,
 Mas enganar
 He sen prazer.
 Quando dependem
 São huns cordeiros
 Logo se tornaó,
 Lobos matreiros.
 Os homens, &c.

" Quando de noite
 O sol raiar,
 Entao firmeza
 Lhes háo de achar.
 Já nem ao menos
 Vergonha tem,
 Quando isto ouvem
 Riem se bem.
 Os homens, &c."

The following rough translation will give some idea of the burden of the song :—

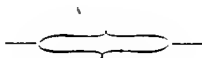
" Men are deceivers,
 Filled with wiles,
 Takers-in ever,
 Spite of our smiles.
 (*Bis.*)

" Men to deceive us strongly desire,
 Then to prevent them let us conspire.

" They'll constancy swear
 Until they are dead,
 Beguiling us women,
 'Tis pleasure, indeed !
 When in dependence
 They're innocent lambs,
 'Tis solely appearance—
 They're wolverine shams.
 Men, &c.

" When at dark midnight
 The sun's rays shall shine,
 To constancy bright
 You'll find them incline.

Not one amongst them
Has any shame,
E'en when they hear this
They laugh at the same.
Men, &c."



1853.

CHURCHES.

THE church of the conception is in the Italian style, and is built of coarse white marble. The stones were brought from Portugal, partially cut and ready for placing. They were conveyed hither in two frigates of his Most Faithful Majesty. It is the handsomest church in the city, but is in a bad position, the only front view being from the arsenal yard, and which has but lately been opened. One great defect which the building has had is the circumstance of only one wing being completed. This defect is now being slowly done away with. Although the building was otherwise completed some thirty years ago, the marble steps and railings have only been finished about four years. This being the fashionable Portuguese church, these latter improvements were largely subscribed towards by them, aided by subscriptions from the English merchants and others. It is to be hoped that the holes used for the scaffolding will now be filled up, after having been for such a number of years left open.

FISHING.

One method of catching small fish here is curious. At low water four or five large canoes will start—two of them

divide the net, which is of great length, the lower edge loaded with lead, the upper lightened with cork. On arriving at a given spot, a place which they consider good fishing ground, they separate, and, dropping the net with all speed, form as large a circle as possible, thus inclosing the fish in a pen. The canoes are then ranged round the outside of the net at some distance from each other, and a hand net the length of the canoe is held by two blacks; this net is about six feet in height, supported by two poles. The other men then beat the water and the sides of the canoe with paddles, making as much noise as they can. The fish, frightened, rush about, trying to escape, and finding the net very effectually prevents them, they leap out of the water, and, on doing so, are caught by the hand net, and fall into the canoe, and in a few minutes a large catch is made. Of course, numbers escape, and it is a pretty sight to see them, as it were, *flying* in all directions out of the enclosure.

BLACKS' CHILDREN.

Little naked blacks are constantly seen in the streets, with no more clothing than a pair of bead bracelets and a cienteure of beads round the loins; in case of a female, sometimes a pair of tiny ear-rings. Some of the youngest are fine-looking, sturdy little wretches, but when about two years old their appearance is not much added to by the immense protuberance of the abdomen, caused by eating farinha, which food swells extremely when any liquid is mixed with it. To a stranger there seems to be a great number of children about, and one might fancy that the population was rapidly increasing, but I do not think there is anything extraordinary in it; it is only that the mothers are obliged to take their children with them out into the street, having no *wet nurses* or *infant schools*

to which to send them. You seldom hear a child crying; this, I believe, may easily be accounted for, their food being so simple they do not often suffer from *indigestion*, and they are not hampered up nor tortured with clothing. The manner in which the mother carries the child, slung across her back, wrapped in her shawl, with a leg over each of her hips, soon causes the legs of the baby to bend in a curve, but they rapidly recover their straightness when the child is able to walk. When thus tied up, these little creatures present the very picture of resignation, often fast asleep, with its little head nodding about, or, when awake, *crowing* or beating a "tatoo" on its mother's back, who frequently *holds a conversation* with it, its replies being made in the only universal language. This mode of slinging children on the back is adopted to allow the woman herself to have free use of her arms, anything she has to carry being, of course, placed on the head. The position of the child, particularly if it be a growing one (I mean beyond a *real baby*), is varied by throwing it across the hip; and this is also done to give the child suck. White children are sometimes carried by their nurses in this position, and it is astonishing how very fond they become of the black women, who appear to have quite a knack of managing children.

BREAD FRUIT.

The bread fruit, *artocarpus incisa*, is not indigenous. It does not exist in great quantities in this province, for its use is superseded by *farinha* (flour of the mandioca). The production of this description of food, however, being very precarious, and of late years having at certain seasons much risen in price, attention has been given to the distribution of plants of the bread fruit, and its cultivation is rapidly increasing. It is a beautiful tree, the leaves

very large, and much indented, of a bright green colour ; there are two varieties—one has much larger leaves than the other ; the fruit, also, which is green, is divided all over the surface by a kind of net-work :—in the one variety each division is raised into a little pyramid, in the other the skin is smooth, still having the reticulations, and this latter is the one used for food. Roasted, and eaten with butter and salt, it is rather good, but insipid. The other variety is full of large seeds, which are eaten like chesnuts. Bread-fruit trees are very frequently planted for ornament, growing quickly, and presenting a marked contrast to the other descriptions of tropical trees.



1854.

ORNAMENTS—BRACELETS, RINGS.

SOME of the bracelets of the women are formed of the shells used on the coast of Africa for money (*cyprea moneta*). I have likewise seen their musical instruments, drums, calabashes, &c., decorated with them.

The male blacks are frequently seen with bracelets of twisted iron, or even of thick iron, highly polished, but the two ends not quite meeting. They likewise wear many brass rings, frequently four, five, and six on the thumb—common brass English curtain rings,—and very often also on the second finger. The cutters of grass say they wear them as an amulet or charm against the bites of snakes, to which casualties they are much exposed. Some few male blacks I have seen with necklaces of beads, quite a distinct ornament from the usual string of beads worn as a rosary. I remember seeing, on board a slaver which had been captured by an English cruiser and brought into Bahia, a stalwart black, who, having shown himself exceedingly energetic in assisting the repulse of a party of armed men, who attacked the prize when at anchor in this port, was rewarded by a string of beads for his neck, which collar constituted his sole adornment—nay, even his sole article of clothing.

CAJU.

The fruit of the caju, "acaju," "oacaju," *anacardium occidentale*, has an astringent, sweet taste. The juice, which has a milky appearance, is usually expressed, and used as a beverage, mixed with different kinds of syrup, or plainly. It is a very cooling, pleasant drink. The fruit should be used as soon as possible after gathering. The nut is roasted; the kernel is enclosed in a double shell or husk, which contains a most caustic oil, which, together with the juice of the fruit itself in an unripe state, possesses, in common with many others, the same property. The tree is not at all a handsome one—it is but slightly clothed with leaves. Its branches are long, crooked, and bare, grow near the ground, and spread considerably from the tree, which is of no great height. Its blossoms are exceedingly insignificant, and of a pinkish colour. They flower in large clusters, but most are abortive. They have a slight scent.

BLACKS.

Runaway blacks, when brought back, have, as a punishment, a ring of iron fastened round the neck, and from it a small piece stands upright, four to six inches long, the head of which is shaped like a cross; this *badge* is considered a great disgrace, for when out their acquaintance jeer at them.

SPIRIT.

Spirit is very cheap. The new rum of the country, "caxaça," is only about one shilling a gallon. There are two kinds of this rum—one distilled from the molasses, the other, a much finer spirit, from the cane juice, and called "canna." From this it would be imagined that drunkenness must prevail to a great extent. This is not the case. It is a rare occurrence to meet with a drunken

man; and when you do see such, they are generally foreign sailors. Not but there is a large consumption of spirit by the negroes. and, of course, drunkenness, but it is not often seen. The absence of restraint—namely, the ease of procuring spirit—seems in this case to prove a strong incentive to soberness. It is said that when travelling a glass of caxaça in a morning is an excellent tonic, and prevents attacks of fever and ague. It is customary to mix this spirit with the water you procure up the country, which is frequently of a very bad description. Lime juice and sugar are likewise added, and a very refreshing and, they say, wholesome beverage is thus formed.

FOSSIL FISH—MODE OF OPENING THEM.

I have occasionally seen fossil fish, which have been brought down from the River São Francisco or its neighbourhood. They are rounded masses, of a kind of limestone, of a stone or fawn colour, and very frequently present the form of the fish; the encrusting matter has generally pieces of bones, scales, &c., mixed with it. A difficulty appears to exist in opening them; those which I have seen broken here have been rather spoiled and fractured, but the fish is in a very perfect state of preservation. I am told they exist in immense quantities, and some of a large size; but the people of the country are too indifferent to procure and bring them to the city. It has been communicated to me that the proper way of opening the limestone nodules is to heat them in wood ashes and suddenly plunge them into cold water, when they readily split in the direction of the fossil.

THEATRES.

The Brazilians seem very fond of theatrical representa-

tions, and although the pieces performed are either bad translations of poor French pieces or stupid Portuguese dramas, and the scenery and the dresses of the performers of the most ordinary description, yet the theatre is well attended. There is but little intellectual excitement to a Brazilian except in scenic representations. Scarcely any literature to furnish amusement, and but little for study. Besides the public theatre supported by the state, there are several amateur performances, and some of the little pieces played, such as the Portuguese farces, are very amusing. The opera-house is a fine building, neatly fitted up with tiers of open boxes, having railings in front. The whole of the occupants, therefore, can be seen from any one part, which adds much to the beauty and appearance of the theatre. The retiring saloons are very good, well lighted and furnished. The utmost decorum prevails, and no smoking whatever allowed in the building. Families meet and pay visits in each others boxes.

COSTUME—COAST CLOTHS.—BLACK WOMEN.

The gala dress of the black women is very peculiar, and very elegant. The upper part of the dress above the petticoat is made of fine muslin, plain or worked, sometimes so transparent as to form scarcely a cover for the body from the waist upwards. The part round the bust is edged with broad lace; small armlets, richly worked, are joined with a double gold button; this upper part of the dress is so loose that one shoulder of the woman almost always remains bare. The skirt of the dress is very voluminous, forming a complete circle when placed upon the ground; the lower edge is bordered with lace, or has a white arabesque pattern sewed upon it; the inner petticoat is likewise edged with lace. The feet, bare, are inserted into small shoes, which just cover the tips of the toes; and the heels,

very high and small, do not reach the heel of the foot. The arms are covered with bracelets of coral and gold, beads, &c., the neck loaded with chains, and the hands with rings—principally the one which is most frequently exhibited from the folds of the shawl. A handsome coast cloth is thrown over the shoulder. These cloths are woven in small stripes of coloured cotton from two to four inches wide in striped or checked patterns, and the slips sewed together form a shawl. Those imported from the coast of Africa of the best description are worth at least 50 : 000 mileries, about £5 sterling. The most expensive, and of course the favourite colour now, is a bluish grey ground with dull crimson stripes. A large handkerchief of white net or lace, or coloured muslin with white lace border or black net is most gracefully made into a turban for the head, and curious earrings complete the costume. A black turban is scarcely ever worn by a black woman, only by a coloured one. A large bunch of keys strung on a silver chain, from which also hangs silver coins, a boar's tusk or shark's tooth mounted in silver, and various other kind of charms are attached to one side of the dress, and a small coast basket more for ornament than use is sometimes carried on the head. During Lent the dress worn is generally of black stuff doubled together in small stiff plaits, which gathered together at the waist, open out as the dress expands towards the bottom. The shawl then worn is made of black cloth, lined with some light coloured silk, each end being deeply edged with velvet or plush. The shawls are most gracefully worn, and in various and constantly varying modes. Spite of their ridiculous shoes the women walk in a very graceful manner, occasionally when handsomely dressed with no small amount of affectation. The dress is costly, the jewellery

sometimes being worth as much as £50 sterling. But few except creoles dress thus extravagantly.

CHARACTER.

The character of the Brazilians appears to me to be *selfish*. There are no high exclusive ranks of society—wherever you go amongst them you find that all descriptions of persons are admitted upon the same footing of “hail fellow well met.” At evening parties there are persons visiting amongst some of the first people, who at home would be scouted from respectable society. The Brazilians in affairs of common life do not seem to have any object to attain. They have no higher station to look forward to generally speaking than the one they occupy. No place in the national esteem to which through probity services, or by honour, they might arrive. Display or political influence appears to be the only object of ambition which engages their attention. If in a kingdom whose rule is—no hereditary peerage—a distinction be made of class—the luxury of the middle classes becomes excessively prominent and oppressive. The *Senhors d’Engenho*, the Lords of Estates are the great people, and spend with an unsparing hand. Anything they see novel, anything exciting to their tastes or luxury must be had “*coute qui coute*.” Shopkeepers in the city are but too ready to satisfy this craving, at the risk of a long payment, or even at a loss. The Brazilians are fond of spending all they have in dress or show—they will live wretchedly to be able to wear a better coat than their neighbours when they make their appearance in the street—the old story, “What will Mrs. Grundy say?” This mode of living however is no great penance in a country where a room open to the tiles is almost a luxury, and where a sufficiency of food for the simple purpose of sustaining life can be had so

cheap. The lower class of whites envious of the hard working Portuguese who come out to this country, grumble at the reward of riches, which these emigrants by a long course of labour frequently obtain. They refuse to place themselves in a similar *degrading* position, namely that of making money. Sooner than enter a store or become a shopkeeper's clerk with an ultimate or even certain hope of becoming a partner, they accept small underpaid Government situations, and rob and cheat, venting their spite on their hard-working kinsmen, or starve from day to day, the niggardliness of foreigners forming their principal subject of conversation. Agitation for the "*nationalization*" of commerce now seems their principal occupation—what that commerce is nobody knows; they do not understand business. The merchants will tell you that it is quite sufficient, in a general way, for a shopkeeper to be a Brazilian not to be trusted.

ANECDOTE.

One of the President's of Bahia, a most honest man, making the remark that he knew "the employes one and all robbed and cheated by bribery or otherwise," was replied to "Then why not dismiss them your Excellency?" "No," he said, "the remedy would be worse than the disease, those who have places have partly filled their pockets; but were I to dismiss them and to make new appointments, I should admit needy men, greedy to obtain everything they could, and the plundering would therefore be still greater."



1853.

HOUSES.

THE houses are without bells or knockers, and the very Eastern mode of calling the attention of the inhabitants by clapping of hands is resorted to. This mode is likewise adopted in the interior of the house to call the servants, or where there is no hand-bell they are sometimes called by whistling.

HATS.

The ordinary hat, made in imitation of a Chili, one is generally platted from the straw of the "carnauba" palm leaf. But there are many other kinds of straw hats—some of them with high conical crowns and broad brims, usually worn by canoe or fishermen, others with lower crowns and broader brims, these latter being frequently supported by three or four slips of straw-plait attached to the side of the crown. They are generally used by the women, who with them cover the round wooden trays they carry on their heads. Other hats are quite stiff, fully three feet in diameter, and sown together like fine beehive straw-work, these are almost always elaborately painted on the outside in circles and patterns of the very brightest colours. Enormous quantities of cheap very coarse hats made of broad-plaited palm leaves are brought from the country in piles, and are sold in town at the low price of 40rs.—1d. each.

BOWS, &c.

You may occasionally procure the bows and arrows used by the Indians. The bows are in one solid piece of tough elastic wood of a dark purplish colour. The arrows are made of a kind of reed with different shaped heads, sharp or blunt, ragged or smooth as the description of game or fish to be killed requires. The reed used for the arrows is likewise used for the sticks of rockets, of which such immense numbers are consumed here on Saint's Days.

UMBRELLAS.

A singular feature in the out of door's costume of the country consists in the almost universal habit of carrying umbrellas—*parasols*—as distinguished from *parapluies*. They are made of many different coloured silks, and are imported in large quantities from Europe. Blue, crimson, and green with these tints intermixed, appear to be at present the fashionable colours. Crimson most generally in the country places. New arrivals are very prone to dispense with these comfortable appendages, for they do not comprehend their usefulness, but a short residence soon induces an umbrella-scorner to avail himself even of the small protection of one of these despised sun-shades—a scorched nose or parched and cracked lips soon *provoke* the trial of an umbrella, and once the benefit is derived from it, it is no longer derided with impunity. Even the blacks who wear—

“The shadow'd livery of the burnished sun,”

and certainly have no complexions to spoil, readily avail themselves of an umbrella, as a luxurious article of their toilet.

CARVINGS.

Some of the blacks are expert carvers in wood as is

shown in the images made of cedar, and which are afterwards gaily painted to serve for saints, &c. Many of these are cleverly executed, but the drapery is formal and the figures conventional. The calabashes and the cocoa nut shells are also prettily carved by the coast negroes in arabesque patterns ; occasionally monsters are introduced into the embellishment when the carver has wished to show his skill in fish, bird, beast, and man—like representations. Some of the smaller calabashes are prettily painted in slight patterns and highly varnished.

COCOA NUTS.

Some of the cocoa nut groves are extremely beautiful, many of the trees rise fifty feet and even higher. The grey stems beautifully crowned with feathered leaves, underneath which hang large bunches of the greenish brown fruit, which, when full-grown and nearly ripe looks as if the slightest breath of wind would cause the nuts to fall, yet the trees bend and bow to the strong breeze most surprisingly. The younger trees or those stunted in their growth look at a distance like a kind of brushwood in comparison with their gigantic compeers. Occasionally the dead trunks of some of the trees bereft of their coronals stand like broken columns and add greatly to the effect. I am told by a black that “in his country in Africa they have a superstition, that young people who plant cocoa nut trees die young,” consequently they are only planted by very old people.

PUMPKINS.

Large quantities of pumpkins are raised near here, and are much used for food. It makes a delicious soup. It is constantly used as a vegetable simply boiled, being cut in pieces, it is sweet and strong flavoured, when young however, and about the size of a large egg, cooked whole,

plainly boiled with white sauce it is most delicious, for it has not then acquired the peculiar flavour which the full grown pumpkin possesses. Pies, &c., are also made of it, and it is in great favour amongst the Brazilians.

BATS.

In the evenings towards dusk a great number of bats are to be seen flitting about. The noiselessness with which these unclean animals skim through the 'twilight air in search of prey, give them a ghost-like appearance. It is said that during the night they frequently attack horses and cattle and bite them severely. They likewise ravage the trees which bear fleshy fruits such as the sapoti, fig, &c. They frequently fly in at the windows, and leave traces of their nocturnal visits in a black inky fluid, the stains of which are difficult to erase.

BURIALS.

General burial in the churches has been strictly prohibited, since the appearance of the yellow fever here in 1849, and there are now three cemeteries at a short distance from the city. The bodies of the better class of people are buried in small chambers in the walls, quick lime is strewn over the corpse, and the alcove bricked up. In about a year it is opened, the bones collected and deposited in an urn or sarcophagus, which is inscribed with the name, &c. of the deceased, and re-conveyed to the church, when it is placed in the tomb-house where the bodies were formerly buried. This custom appears by no means general.

DIAMONDS.

Diamonds, more particularly in the diamond district, where they are sold in small quantities, are carried about for sale in small tubes made of wood, or the hollow part

of a bamboo cane ; they have wooden stoppers attached by a string. These tubes are called " piquas." Considerable dexterity is required in pouring the diamonds out from these tubes to prevent spilling them.

BRAZIL WOOD.

The Brazil wood trade is a Government monopoly. The tree is called by botanists "*Cæsalpina Braziliensis*." It gives a dye of much value. It is said that the juice or dye of this wood was extracted by boiling, and that the liquor was exported from the Rio Doce under the name of mamona oil. Of late years the value has much decreased, and consequently the smuggling of it out of the Empire is no longer attempted on so large a scale as it was. A few years ago whole ship loads left the unfrequented parts of the coast. Vessels arrived in ballast from Europe, loaded without going near a Custom House, and returned with this valuable wood. From the ports it is now occasionally shipped under the denomination of some other kind of wood.

PINE APPLES.

The pine apples here are not to be compared to the English hot-house pine. This, I believe, may be attributed to the want of cultivation. Whenever there is any waste strip of ground near a house ananas are sure to be planted in it, so of course the fruit cannot be expected to be of superior quality. There is a fine description called the Abacoxi, which comes from the northern provinces. The flesh is of a pale colour and very delicate. It has been grown here, but the fruit was not found equal to those imported from Pernambuco, where it is much cultivated, and the soil being of a sandy description, is much more congenial to its growth. "Abacaxis" is the name of a tribe of Indians in the province of Para—

"Thou best anana ! thou the pride
Of vegetable life beyond whate'er
The poets imaged in the golden age."

LACE—EMBROIDERY.

One great source of employment to the women here is the manufacture of pillow lace. In every house you find some of the females busily employed throwing the bobbins about. The strong, coarser kinds are used for edging pillow and table covers, towels, petticoats, &c., and it may be imagined how much is required, when I state that when the dresses are spread out they form a perfect circle. It is very durable. In the convents a finer kind is made for handkerchiefs, christening towels, &c., these latter are most elaborately embroidered and worked in patterns, the threads of the fabric being withdrawn, and the devices formed by the cloth being re-stitched into small square holes like canvas. This "labyrinth" work is used to adorn the fronts of shirts, the turn over, all-round collars, &c., in fact wherever such adornment can be admitted in dress. Some of the patterns for the lace are very simple, and are sold by lace vendors. They are long slips of card, perforated for the pins, and an ink sketch of the thicker lines required in the patterns marked round and through the perforations. The filling up is left to the taste of the maker, or to her ingenuity, for there appear to be many different kinds of stitches.

FOREIGNERS.

The foreigners here seem to enjoy themselves very much : during the summer months large pic-nics form a great source of amusement on the holiday afternoons, and generally take place at the sea side. Invitations to dinner for gentlemen are pretty constant, but seldom for mixed dinner parties. Small dancing parties frequently take place, and

when all the windows and doors are open it is really not so warm as an English drawing room. Besides, there is nothing to fear from close and heated rooms, you are dancing in pure fresh air. Some of the ladies fix an evening weekly to be at home, and often a sufficiently large party will meet to form a dance; quite willing to see their friends at any other time, they make it more agreeable by collecting a number together in one evening.

SALUTES.

You would be much surprised at the number of salutes which are constantly being given here. On a grand festival, when several men of war are in port, the noise is almost deafening. They salute on all the birth-days of the members of the royal family, on the great fête days of the province as well as of the empire, upon the days of the religious processions, when the idols are conveyed in solemn pomp along the streets or on the water; and, to complete the farce, on the anniversary of the late Emperor's death, who was *compelled* to abdicate, they fire guns at a few intervals throughout the day, as well as the customary royal salute.

CHURCHES—PORTUGUESE ARMS.

The church attached to the São Franciscan convent is the most splendid one in the city. Its interior is one mass of carved gilt work, and the ceiling, which is flat, is panelled and richly painted. Many of the more prominent pieces of the carved ornaments have, however, fallen off, and it is generally becoming very shabby looking; but, even in its "low estate," some idea may be formed of the gorgeous magnificence of its interior when rich and newly gilded. It is by no means of a large size. The convent is now exceedingly poor, and there seems to be no

desire on the part of the Brazilians to restore, even scarcely to keep in order, their churches. The carved railings and the seats in the singing gallery are, I believe, of rosewood ; they are very boldly cut, and are very handsome. On one side of the church are the cloisters, a large, square piazza, with a gallery, the whole lined with dutch tiles, white and blue, with allegorical figures, &c. In front of the church is a large floriated cross of white marble, the only one of that description in the city. On the north side, attached by a kind of passage and small cloister, is the church belonging to the " ordem terceira de São Francisco," a kind of club or guild. The outside of this church is completely covered with arabesque carvings in stone, with hideous figures intermixed. The whole is white-washed, and some parts of the figures " picked out " with colour. There is nothing particular in the interior. The vestry contains a fountain of inlaid marble, the most conspicuous object being the arms of Portugal—about one of the only places where they have not been defaced, but which has been the case in every other situation where such destruction could be barbarously carried out—the defaced shields being still allowed to remain *decorating* the buildings, and which are to be seen at the Gamboa Fort, at Itaparica, &c.

WASHERWOMEN.

Round every stream in the neighbourhood of the city are to be seen numbers of washerwomen congregated. One district is expressly called " Barris " (barrels), after the number of barrels sunk into the marshy ground to form wells of water. The clothes are beaten against large stones with great force. The fruit of a tree is used as soap, as is also horse dung ; after being well washed the clothes are spread in the sun and bleached by having water copi-

ously sprinkled over them, therefore it is little to be wondered at when the colours of prints fade. A washing ground presents a curious scene. The half-naked and sometimes entirely naked black women, for they are not very particular, singing or talking at the top of their voices whilst they vigorously beat the linen or engage in laundry operations. Little children sprawling about at play under cover of a propped up mat, whilst numbers of small fires for cooking purposes strewed over the ground, make it appear as another phase of camp life.

HOST.

The ringing of a large silver bell at the door of the church gives notice of the host being about to be conveyed to some dying person. It is there used as a summons to those parties who form the procession, and who are supposed to live near the churches. After the procession is formed, the boy with the bell goes first, constantly jerking it, and the bells of the churches are rung so long as the procession remains in sight of the belfry, or during the time of passing any of them which may be in the route. The reason of the bell preceding the host seems to be, either to give notice to persons in the neighbourhood to pay due reverence, who hasten to fling themselves on their knees and pray, and for "Turks, infidels and heretics," to take off their hats during the time the procession is in sight, or for the purpose of warning those persons who wish to adore the divine elements, and who would otherwise remain ignorant of the exposure of what is regarded by them as an object of so much reverence.

CUSTOM.—JUDAS.

On the Saturday before Easter Saturday, the last day of lent, a curious custom exists here. Thursday pre-

vious, at noon, all the public offices are closed, shops shut, flags hoisted half-mast high, and yards on ships' masts crossed; and thus everything remains until Saturday morning, no bells ringing or firing of rockets taking place at any of the churches. On Saturday morning, between ten and eleven o'clock, a sudden girandole of rockets is sent up. An instantaneous clapping of hands, ringing of bells, letting off of fireworks, firing of guns, striking noisy utensils one against the other, and shouting of "Hallelujah" takes place. During this time, figures stuffed with fireworks, and called "Judas's," are swung from the yards of the country boats and fired off, and large figures, also Judas's, are dragged about the streets of the city. These effigies are frequently dressed in imitation of some obnoxious individual. During the height of the slave trade, I am told that one of these figures was remarkably well *got up* as an English naval officer, and was intended to represent Captain Christie, of H.M.S. Rose. Wooden rattles or clappers are used during these days, instead of the bells in those places of the Church service where bells are required to be rung. These rattles are very similar in appearance and noise to what country lads at home have to scare away crows.

DEATHS.

The death of an infant or little child is not looked upon as a misfortune, but rather as a subject of congratulation. Amongst the Creole blacks, if the child happens to be whiter than its mother—a circumstance not unusual, and rather looked upon with pride than otherwise—the corpse is adorned with peculiar care. Dressed very smartly, it is laid upon a scarlet and gold-covered stage a few inches high, and surrounded with artificial flowers, having a gilt crown upon its head. The curtains

of a cadeira are tied up with coloured ribbons, and the little "anjo" is carried round in the chair to be shown to the friends of the mother,—duly praised, of course, by all the old women, and looked upon with wonder by the children. After due exhibition, it is carried off for burial; then the mother's grief, if she accompany it, must have its course: Nature's tears cannot be restrained.

SMOKING—SNUFF TAKING—CIGARS—POWDERED
TOBACCO.

Smoking has much increased of late years, and you scarcely pass along the street but in some entry or another is a man or boy with his table before him making cigars. This habit of smoking has to a great extent superseded that of snuff-taking, except amongst the old-fashioned people. It is quite customary, if you are smoking in the street, as every one here does, for a man to come up to you and, touching his hat, request a light. It matters not if you or he be black as night, the light is given as a matter of course. It is considered a great insult if, after giving a light, you throw away your cigar. This is sometimes done if the cigar is nearly finished, or the man who asks you is not over clean; or you leave the lighted cigar with him. Instances are known in which the man has coolly placed the cigar in his mouth to enable him to raise sufficient fire to light his own. A friend of mine was once accosted by an officer on horseback, who asked for a light, but added, much to my friend's astonishment, "Perhaps you will be good enough to give me a cigar, as I have not got one!" The etiquette in snuff-taking consists in using the *finger* and *thumb* of the *left hand* for the pinch. A very cogent *reason* is given for not using the right, but it cannot be written down.

The manufacture of cigars has lately been much improved, and the quality of the tobacco better. Perhaps a good deal is owing to the proper mode of drying the leaf having been attained. Large quantities of tobacco are exported to Germany, and seeds of Havanna tobacco have been gratuitously distributed by one of their merchants with the laudable idea of improving still further the quality of the produce. In the shape of cigars, tobacco is exported in large quantities to the different parts of this empire.

Powdered tobacco is much used by the blacks for chewing; it is their custom to mix with it small quantities of a crystallised substance called "cong," in a powdered state, and which is imported from the coast of Africa. It seems like a deposit from some mineral water. It is slightly salt, and has a very strong taste of soda. I am told by the blacks it is found near rivers, and is produced like salt in the Houssa country; likewise as many as four days can be passed without eating by chewing small quantities of tobacco, mixed with this "cong," and at the same time snuffing the mixture.

URUBUS.

Hovering over the slaughterhouses, and also near the whale-boiling establishments, are great numbers of "urubus"—large, black, heavy-made birds, on the look out for carrion. It is astonishing to see the way in which they sometimes *sail* through the air; a flap or two of the wings, and the bird seems carried forward in a state of bodily immovability, at an immense rate. They appear to scent at an enormous distance: it must be scent, for I have seen them over dead bodies which had been buried and covered in the sand. The subtlety of emanations from decaying animal substances must be very great to enable

birds out of sight to discover their prey. I once saw near a whale establishment fifteen of these birds on *one leaf*. It is but right I should say it was the leaf of a palm tree, and, though almost branch-like in strength, it was bowed beneath their weight.

FEATHER FLOWERS.

Beautiful flowers, made of the natural coloured feathers of birds, are to be obtained here. Some of them are carefully studied from nature, and form good botanical specimens. Some birds and butterflies are likewise imitated with the gorgeous plumage of these denizens of the Brazilian forests. Great care is required in the selection of good feathers, and some skill in forming the flowers. Ordinary ones are to be procured in the convents, but it is only from private individuals that really good ones can be obtained; and I am told they pull to pieces those bought in the convents for the sake of the feathers. They are not very expensive, not more, I think, than artificial flowers at home.

COOKING UTENSILS.

The ordinary cooking utensils consist of earthenware pans and pipkins made in the country. They are fire-proof. Those who can afford them, of course, make use of hardware utensils, but even then earthenware is preferred for cooking some description of dishes. Gourd shells, half calabashes, and wooden spoons and bowls, are used for eating apparatus by the blacks. I have seen the country boats coming across the bay laden with earthenware, water pots, cooking utensils, &c., piled upon the deck of the vessel, and so *artistically* done that they are not displaced by the ordinary motion of the boat. Of course a heavy sea or a collision would prove

destructive to the fragile cargo, and some care must be required in navigating such craft.

SPORTING.

You may notice on the tops of some of the largest trees in the neighbourhood of the city effigies of birds; these are decoys. The Brazilians *sport* in this way: they remain in ambush; the birds, attracted by the decoys, come within fire and are shot by the sportsmen. They shoot promiscuously at whatever chance presents, for there is not much *variety* of game.

ANTS.

I have in vain endeavoured to obtain a list of the names of the different kinds of ants found here. The following are some of them: "Mandioca," "cansanção," "canajura," "de cabeça," "real," "preta."

There is one, a black fellow, nearly half an inch in length, whose bite is exceedingly severe, and, although instantaneously made, such a quantity of poison is left in the wound as to cause great itching; the flesh becomes swollen and inflamed, and the effects do not cease for some days. I have felt the bite pain me three days after it was made, and no insect which I have encountered here ever had such an effect. These are generally found amongst decayed leaves, at the roots of plants, &c. I should apprehend the consequence would be serious were a person to be severely bitten.

WATER.

Although *incurious* in few liquors or liquids, as regards their taste, water being their usual beverage, Brazilians are exceedingly curious in this, and have names for the different qualities of the water. Some even are so expert as to be able to tell the different localities from

which it is drawn. The whole city is supplied by water carried from the fountains in large earthenware jars on the heads of blacks, or in barrels, and these are generally carried on the shoulders of men, or on mules, or in carts, in which cases the muleteer shouts out "Agoa" (water) at the top of his voice, and with peculiar intonation—"Agg——wha." The cost is from two to three vintens per barrel (1d or $1\frac{1}{2}$ d), according to the distance of the spring. A company has, however, been formed to supply the principal portion of the city from pipes through the streets, and it is intended to be sold at the places where the stations are fixed at a cheaper rate, and, when required, pipes are to be carried into the houses.

CARNAUBA.—WAX.—STRAW.

One species of palm, the "carnauba," is exceedingly useful. It is the "*copernicia cerifera*" of Martins, and of which, in 1854, I sent specimens home in a living state to the Royal Gardens at Kew, the first ever received alive there. Of the wax, which appears on the leaves like a powder, candles are made, and are much used here for ordinary purposes, but they have a very strong and, to most people, a very disagreeable odour of the wax. This, as well as the dried leaves, are imported from the Northern provinces of the empire. The leaves are dyed orange, red, or black, and these, mixed with the natural coloured straw, are used for making mats—the handsomest mats being those which have the least of the natural coloured straw amongst the chequered pattern. Hats, in enormous quantities are made of this straw. Every negro in the street waiting for hire is busily employed in manufacturing plaiting, and it forms quite a source of profit to the blacks, who otherwise would lie about idle. This description of work is always capable

of being laid aside at a moment's notice, and as instantly resumed.

SUGAR STATISTICS.

The following statistical information respecting the cultivation of the sugar cane in this province, I have obtained from the speech of the President to the Provincial Assembly, 1st of March, 1855. There are, in the province of Bahia, 1671 sugar mills. Of these

253	are worked by water,
144	„ by steam,
1274	„ by animals.

From 48,000 to 50,000 individuals are regularly employed in the mills, of which near 40,000 are slaves, and the remainder free people.

The produce of the mills, one year with another, is four millions of arrobas of sugar, 200,000 to 300,000 arrobas of rapaduras (hard sugar cakes), and 5,000,000 gallons of molasses. (An arroba is 32lbs. English.)

FOOD.

The Brazilians are almost unaccountably fastidious in their food, although two reasons may be alleged for this peculiar trait of barbarism. One is, their ignorance of the different qualities of food and of the science of cookery; the other is, the absence of choice. Animal food, of all descriptions, is of a wretched description, and no attempt appears to be made to improve it. Beef is to be had here, or, as they well name it, "flesh of cow." It is sometimes so bad as to be uneatable, and, when roasted to a cinder as they do it here, and "all the goodness stewed out of it," as the cooks say, how can you expect it to be relished? Pork would scarcely be used by those who are acquainted with the "bringing up" of this animal, and poor Charles Lamb could not have indulged in

his "dish of dishes" at Bahia. Mutton is seldom to be had, and sheep, when killed, may be said rarely to exceed a lamb in size, except when a *foreigner*, by some good chance, is obtained, and he is almost always devoured by his *brother foreigners*. All the "junior members of the community"—calves, lambs, and piglings—are prohibited by *law* from being killed! Mostly, Brazilians have a great dislike to sauces, &c., preferring their simple pepper and lime juice to the mysteries of cookery. The most elegant concoctions of Soyer would be lost amongst them. Even the attempts of foreign ladies to vary the eternal boiled beef and vegetables are looked at with loathing. The Brazilians are not accustomed to such dishes, and they *cannot* be good. Happy mortals! who can be content with skinny beef dried in the sun, *farinha*, which is a description of sawdust, and *bacalhão*, dried codfish, a kind of salted piece of board. However, for their taste for this latter article we ought to be thankful, as we supply them, and the trade in codfish is great. Is it possible that this abhorrence to some kinds of food and the refinements of cookery, proceeds from the admixture of Jews, who, we are told in Portuguese history, being persecuted by the Inquisition in the 16th century, emigrated to this country in great numbers?

NAMES.—CHANGING NAMES.

Curiously, here the maiden name is by some of the married ladies retained, seemingly a very inconvenient custom, but one of great antiquity, and so consecrated. It prevailed amongst the Romans. The husband's name is, however, now almost invariably added if the final name is not changed. This, when some of the Brazilians are married with foreigners, particularly Englishmen, has

a curious effect, eg. :—"Donna Maria Gusmaó Eulalia de Silva e Jones."

Some inconvenience is occasionally incurred by parties bearing the *same* name, and I remember not long ago seeing an advertisement in the newspapers (a legal mode of name-changing), which had been inserted by a João de Fulano, saying, in consequence of a person bearing a name similar to his, he should for the future sign himself "João Sem Sobrenome"—John, *without a surname*.

FACA DE PONTE.

A dangerous weapon, which most of the countrymen and persons travelling in the interior carry with them, is the "Faca de ponte." It is a long knife with a heavy back, but fine edge and point. The handle is sometimes much ornamented, and occasionally it, together with the sheath, are made of silver. It is usually carried in a belt in a leather case. The Brazilians are very expert at throwing this knife, and it is said that with it they will pierce a piece of copper money and nail it to the wall. It is a very formidable and ever ready weapon in quarrels.

PALM TREES.

Some of the Dende palm trees I have seen exhibit a very curious growth, being completely enveloped in another tree, whose towering head reaches far above the feathery coronal of the unfortunate palm, whose stem is closely entwined and surrounded by the roots of the parasitic tree. A small crevice forms a lodgment for the seat or root of the destroyer. The palm has many such round the stem, where the leaves are fallen off, and as the roots of the stranger reach each, it receives more nourishment, until at length, touching the ground, it grows most vigorously upwards and downwards, until at last it presents

the appearance of a palm growing out of the tree. But the fact may be seen in process of development in all its stages upon different palms.

AMUSEMENTS.

The amusements which the Bahianos have are very limited indeed. There are no exhibitions, no paintings, concerts, lectures—no shopping, museums, raree shows, or sights—no show places, or ruins—no drives or promenades, except the public gardens on Sundays, which are but poorly attended. The one theatre is only partially filled. The religious auctions at the festa time—that is a sale of flowers, fruit, toys, &c., near the church, the proceeds of which goes towards the “music and lights”—the processions, which are by no means very frequent, although this is the *ecclesiastical* Capital, and the going to church, whenever there is an extra service, “to look and to be looked at,” constitute the total, I think, of what the men and women have in the way of amusement, except, indeed, the not very edifying one which the latter largely indulge in, of lolling and looking out of the windows at what is passing in the street, or more frequently of—

“Peeping through the blind,
Very cautiously then,”

not—

“Lest the neighbours should say
That they looked at the men :”

but because the fair gazers are “not fit to be seen”—that is, in a state of dishabille.

POPULATION.

The population of the province is stated to be, by the best informed people, about 1,000,000 of inhabitants.

This calculation is said to be founded upon the number of electors. No census has been taken for many years. The people generally appear to have an inveterate dislike "to be numbered," and in their repugnance are set the example by the Senhors d'Engenho, and owners of slaves, who throw every obstacle in the way. The reason is, they fear the census is but a first step towards a registration, and then a tax per head for each slave. And whenever an enumeration has been endeavoured to be made, they have always returned a much less number of blacks than they actually were possessed of.

SHOPPING.

The ladies do not go out "shopping" as at home, and therefore, it would be presumed, have not the motive for expenditure which the *show* exhibited by our shops is said to induce. This, however, is a misapprehension. Since the steamers from Europe have commenced running, a great number of articles of luxury and taste have been imported; and hawkers go about the streets and houses with these articles in boxes, displaying to the enchanted gaze of the ladies fair, the splendid vanities of France. Spread out in the room, they can be examined at leisure, and, of course, the hawker loses no opportunity of setting off his wares and of tempting purchases. All the commoner sorts of drapery, prints, &c., are in a similar manner hawked about the streets, and the vicinity of the city, by black women, who carry a glazed box on their heads to exhibit what goods they have for sale.

SMELLS OF COOKERY.

In a morning, as you pass through the streets of the lower city, your nose is assailed with a profusion of odours, certainly not from "Araby the blessed."

On all sides the culinary operations of the blacks are going on : here, an immense quantity of little fish, stewed and mixed with pepper, are offered for sale ; there, sundry balls of farinha are frying in fat, in an earthen pipkin, looking rather tempting, but, as they *brown*, smelling abominably. Then plantains are undergoing a similar frizzling, also little cakes of farinha and tapioca ; portions of carraru are being laded out of large pots, the principal ingredient of which being palm oil have not a very *fragrant* scent. Boiled rice and Indian corn, with a little pepper sauce and a few bits of roasted jerked beef, form another *plat* still exhaling the same execrable smell. Stewed salted codfish or *garoupa*, a fish caught outside the bay, and still more offensively *oderous* from the manner of salting or pickling it. These and many other black cookeries might afford amusement for a Soyer to examine, but offer “ *No delights* to pass away one’s time” to other than a “ *curioso*.”



1856.

ISLAND OF ITAPARICA—BAY.

DURING the Revolution at Bahia in 1837-38 the merchant shipping anchored on the North side of the Island of Itaparica, opposite to the city. In that part of the Bay there is deep water, and it is quite protected from southerly winds, but there are shoals and rocks which vessels may encounter when bearing up for that part. No survey whatever exists of the Bay. The Brazilians are unaccountably jealous of having their harbour examined ; and those few maps which have been made of this extensive sheet of water, with its numerous islands, differ so much from one another, that it is almost impossible to recognise their identity.

CANOES.

Canoes are the only kind of boats used in the rivers for the transport backwards and forwards of passengers. Some are propelled by paddles, and, if going particularly fast, the men sing a monotonous chorus, every now and then raising the paddles completely out of the water, and striking the flat part of them with their hands, keeping time with the chorus. Some canoes have a branch of a tree instead of a sail, the wind blowing them along ; this "new propeller" seems to answer admirably for shade as well as sail. The private canoes are not much longer, but are generally wider than the others—wide

enough to admit a chair, which is a very easy way of proceeding, for but little movement can be made at any time. A very "dolce for niente" style is to have a mat and pillow spread upon the bottom of the canoe and an umbrella over your head. Such, however, does not suit me, as I am always too anxious to see what is going on around me.

RIVER PARAGUASSU—SCENERY—COLOUR OF HILLS.

The "Paraguassu," "the great water," in the Indian language (from Para, water—guassu, large) is the largest river which flows into the Bay of Bahia, and which takes its rise amongst the diamond districts in the interior of this province, and after about one hundred leagues of serpentine course, mixes its brown waters with the Bay. This river in some places opens out into broad sheets of water, and is then extremely shallow, in others the stream flows round a wall-like cliff of rock of brown and yellow colours apparently a feruginous sandstone—here the banks are low, and the water rolls sluggishly along through mangrove bushes—there the sides are high and broken, covered with various trees, and amongst which are occasionally seen little brawling sheets of water, springing into the bright brown-tinged yet clear water of the river. The hills in many places along the banks are cleared and planted with sugar cane, the small bright-green sprouts of which, when young, look like a field of gigantic wheat. In parts, too, where the trees have been felled and burnt, and whilst the decaying ashes discolour the red brick-like soil, amongst the debris lustrous fresh green plants have reared their heads; close beyond is the tangled forest, the long stems of the trees interwoven with innumerable creepers, the upper part thick with foliage overlaid with masses of golden or crimson-coloured

flowers ; and, where newly exposed, the under part seems *naked*, with the long, thin stems of the smaller trees, which have struggled towards the light which their gigantic compeers have almost hidden from them. The hills are in many places precipitous, particularly where an earth-slip has exposed the harder material. The sides and tops are frequently covered with low brushwood of yellow, green, and brown tints intermixed ; whilst a blush, like the colour on purple grapes, covers those hills which are yet more distant. How this bloom-like appearance is imparted I cannot conjecture. Palms—the fairest of Nature’s tropical productions, the stately kings of the forest, whose beauty no language can express—palms of many varieties, spring up on the banks. The solemn silence of the river makes you feel you are “a stranger in a strange land,” and the palm trees, with their delightful associations force home upon you the conviction of strangeness still more.

“ Lo ! higher still the stately palm trees rise,
Checquering the clouds with their unbending stems,
And o’er the clouds, amid the dark blue skies,
Lifting their rich, unfading diadems.
How calm and placidly they rest,
Upon the heaven’s indulgent breast,
As if their branches never breeze had known ;
Light batbes them aye in glancing showers,
And silence ‘mid their lofty bowers,
Sits on her moveless throne.”

WILSON.

RELIGION.

The tie which held the good feelings of the old Portuguese to the Romish Church has been almost severed. The bad character which the ecclesiastics now bear prevents religion from being respected. The men in most instances are, I fear, Deists, and the confessional has driven numerous families from the practices of the church.

Many of the Senhors d'Engenho, whilst providing religious instruction for the inhabitants on their estates, are not so profusely lavish towards the Church as their ancestors were, whilst some have no religious services except when a chance ecclesiastic may pass that way.

PIGS.

Although pigs are banished, or supposed to be, by police regulations, from the precincts of human habitations, yet in many of the country towns, where the streets are very badly paved and very dirty, or where the ground is kept damp and muddy from the constant lodging of small streamlets from the neighbouring hills, droves of pigs are to be seen wallowing. With very few exceptions the whole of these unclean animals are of a deep black colour, and thickly clothed with bristles.

SCENERY—INUNDATIONS.

The scenery on many of the rivers is very beautiful, and in some places grand. Although there are no frightful clefts or gigantic rocky summits rent into threatening forms to produce sublime scenery, there is a softness and simplicity about its wildness which makes this part of Brazil to abound in exquisite tropical views. The tide in these rivers rises and falls some six feet, about the same height as in the Bay, except during such times as they are swollen by the freshets, which frequently occur here during the rainy season. These floodings sometimes rise with inconceivable rapidity in those places where the river is much shut in by hills, and an amazing quantity of water comes suddenly down, causing very great damage. The houses near the banks and wherever the ground is level are quickly inundated to the first floor, and all the usual disastrous occurrences attendant on such floodings take place.

CUSTOM OF NEGRO BOYS.

When in the country the other day, in riding up the steep paths leading up the hills, I found the negro boys, the attendants, continually holding on by the horse's tail, imitating, I suppose unknowingly, what I am told is the fashion in Madeira. As the animals went quickly up hill, they had to run to keep pace with them, every now and then when the road took a bend, the lad would rush through a bye path and be ready to resume his position as a *tailbearer*, as we rounded the hillocks.

WATER-LILY.

In some places on the river Paraguassu, I have noticed the banks covered with a most beautiful kind of water-lily, which grows imbedded in the mud; the flower is white, striped with pink, and when the water is high, forms a beautiful edge, hiding the black, muddy banks, and what would otherwise be a disagreeable sight.

COUNTRYMEN.

The countrymen are generally dressed in tanned leather jackets and leggings, with round broad-brimmed hats of the same; these dresses seem to be chosen for their durability, not being easily torn by the brushwood through which they are constantly riding. Not a few of these men are deeply sunburnt and of a colour nearly approaching that of their leather dresses. I have seen a jacket and boots made of the tanned skin of the boa constrictor; they are quite impervious to rain, and are very flexible, and are said even after having been wet, to retain this desirable quality in a remarkable degree.

BATHING.

In the vicinage of the rivers there is generally a dense

fog in a morning, which renders the air as well as the waters of the rivers very cool; it is said to be dangerous to bathe therein, as attacks of ague may proceed therefrom. This luxury of a cold bath is therefore recommended to be obtained in the streams which flow down the hills, in the beds of which pools are formed by the force with which the water descends during the rainy season, and where it is even colder than that of the rivers, the large boulders or rocks from which the torrents have excavated the earth shading the pools from the sun's rays.

CACAO.

The Cacao, "*theobroma cacao*," is a small-sized tree, the leaves large and brilliantly coloured, particularly the young ones, which are of a pink colour. The fruit grows attached to the stem and branches of the tree. The pods containing the seeds are of an oval shape, about double the size of a lemon, of a greyish colour, tinged with pink: when ripe they are of a brilliant orange, and look splendid when piled in heaps. The rind is removed and the beans placed on mats to dry. It seems to be very easy to prepare the cocoa for market, and well adapted for free labour. Care is required when drying it to prevent it from becoming mouldy. The trees do not begin to bear fruit quite so early after being planted as coffee, but I believe it is quite as remunerative afterwards.

INTERIOR OF COUNTRY.

In the absence of any inducement for visiting the interior of the country beyond the interest which natural history would afford, but few Englishmen have travelled far from the large towns, which are the starting places for the interior. Information, therefore, respecting the appearance, &c., of the country is difficult to be obtained,

and is very vague and conflictive. The Brazilians do not give themselves much trouble regarding things which, to them, are everyday occurrences, or constantly before them; what *they* are accustomed to, however, strangers would regard with *curious* eyes, and the country almost yet remains a virgin land for such explorers.

CHURCHES.

There are ten parishes in the district of the city of Bahia, containing fifty-eight churches and chapels of ease—one of the churches, the Victoria, is said to be the first Christian temple erected on the South American continent, and was founded in 1552, the same year as the See, the old Cathedral. The glory, however, is departed; the spirit which led the Jesuit Fathers to penetrate into the interior of Brazil, and to use such amazing exertions to improve the Indians, has been lost completely. Ease and indolence are the order of the day. Churches, showing even in ruins their ancient splendour, are all the relics left. Everything else in a religious form is abased indeed.

SWEETMEATS.

The nuns in the convents are great makers of sweetmeats, as also of preserves, dried fruits, &c. You can readily purchase them in small or large quantities, and all the more elaborate kind of confectionery is made to order. Dishes of various devices for the centres of tables and deserts are beautifully got up. Paper, cut with scissors, is much employed to ornament dishes. Some of the devices are very elaborate, and, from the fineness of the paper, must be difficult to cut. I have seen beautiful specimens of very varied patterns with the name of an individual cut in the centre, amidst the tracery of the other figures and devices.

FODDER.

Grass in immense quantities is consumed by the cattle as fodder. It is a tall rank grass called "coapim," and requires cultivation—well cleaned and manured, it grows in any situation, but most luxuriantly in the valleys. It occasionally requires to be rooted out and replanted, when the roots have become large and matted together. Horses will only eat the leaves, not the stems; but both are cut up together into short pieces. Mules will consume the whole of the grass. Besides this green food bamboo leaves and pumpkins are given to horses, as well as Indian corn, bran (imported), and the water which they drink is sometimes sweetened with molasses, of which they are passionately fond, so much so that a horse accustomed to "Eau sucre" will refuse to drink pure water.

COOKERY.

A "frigideira" is an excellent dish: it is made of finely chopped meat or fish, mixed with seasoning, and a little parsley and onion, the whole incorporated with a quantity of beaten eggs and a little milk, it is placed in a well-greased earthen frying-pan (frigideira) having the meat part about half an inch in thickness, and then fried. In fact it is a kind of thick omelette. Crabs and shrimps done in this way are excellent. It is eaten either hot or cold.

BUILDING STONE.

The stone used for building purposes is of dark greyish blue colour, hard and compact, what I suppose is called granitic greiss. It can be obtained in large masses, but I presume is altogether intractable in the working, for the Brazilians, or at least the Bahianos, still send to Portugal for coping-stones, lintels, and windowsills. The erection

of the present new custom-house has for many months been delayed in consequence of the proper stones not arriving from Portugal. The stone is partly shaped according to its various purposes, previous to shipment. It is a white limestone, or coarse kind of marble.

CASTOR OIL NUT.

The castor oil nut, called commonly “*carapato recinus communis*,” is grown in the neighbourhood in large quantities. The oil is much used for burning in common lamps, for which it is very suitable. After the oil has been extracted from the nuts, the refuse, husks, &c., are employed as a manure, which I am told answers very well.

FOREIGN MANNERS—MODE OF LIVING.

The manners of foreigners, and particularly Englishmen, are very unsuitable for a tropical climate. But an Englishman must not only bring his indomitable energy with him, but carry out his sturdy John Bull ideas. They have no *mid-day rest*. The Brazilians are very early risers ; many are out at daybreak, and, when they can, sleep during the day, and are late in going to bed. Such a course would interfere with business, and therefore cannot be adopted, but the early rising might. The living of foreigners is what would be termed *hard*—heavy late dinners with large quantities of wine or beer, supposed to be necessary to support the body under the trying effects of the climate—frequently hot lunches and champagne. But the English are moderate eaters compared with the Germans, who exceed belief in the amount they eat and drink. This is a world-wide fact. “None but Englishmen and dogs are seen in the sun,” is a proverb here ; and very true, but it is only characteristic

of his own self-opinion—pooh! pooh! sun can do no harm— until he finds himself laid up with fever.

COMMUNICATION WITH INTERIOR.

The difficulty of communication with the surrounding country is very great, from the want of roads and of facilities for carriage. The present routes up the country are seldom better than mere mule-tracks, and in many instances it is impossible to traverse them without guides. The mode of transit is by horses and mules, all merchandise being made up to suit the beasts, in small packages, which are slung on each side of the animal, subject, of course, to numerous disasters from the perilous mode of conveyance. In many instances merchandise has to be sent up the country by a very round about route, in some cases going some hundreds of miles further than there is any occasion, were there good direct roads, or even *any roads*. The great extent of the Bay, and the number of small rivers which fall into it, make a water communication with the *neighbouring* part of the province easy, as is also the communication by sea, coastwise, to sundry small places. The routes from thence into the interior are very various, but by all, the cost of carriage is very great and very laborious.

MUSICAL INSTRUMENTS.

I think I have not named before one musical instrument of the blacks. It is a long stick made into a bow by a thin wire, half a gourd to serve as a sounding board is attached to this bow by a loop, which, pushed up or down, slackens or tightens the wire. The bow is held in the left hand, the open part of the gourd pressed upon the body. Between the finger and thumb of the right hand is held a small stick with which the wire is struck, pro-

ducing a tinkling sound ; on the other fingers is hung a kind of rattle made of basket-work, confined in which are some small stones which are made to rattle as the hand moves to strike the string. A very monotonous sound is produced, but, as usual, seems to be much appreciated by the negroes.

CONFRATERNITIES.

There are several confraternities, religious associations, whose members are supposed to be engaged in relieving distress. Some of these brotherhoods have considerable property, and employ it in charity to the poorer brethren. They embrace all ranks of people. In their processions, and at their own churches, they wear a peculiar dress or uniform, generally a grey or white serge cloak, with a cross embroidered on the shoulder.

YAMS.

Yams are cultivated here in large quantities, and are much used for food. On market days are to be seen on the quays, enormous piles of this curious looking vegetable, which have been brought in the country boats from the Reconcavo, on the steep banks of whose rivers this esculent seems to grow most luxuriantly. The creeping foliage of the plant is very elegant. It is very prolific : at several of the joints, near the roots, small yams are seen budding out, which serve admirably for seed. Yam cannot, I think, be compared for an instant to potatoes. It is dry and insipid however well it may be cooked. It is eaten plainly boiled, or baked, as also mashed with milk. The best mode of preparing it is by removing the interior when cooked, mashing it and mixing it with butter, pepper, and salt, then replacing the mass in the rind, and putting it for some time in the oven to become thoroughly heated.

The black women pound the boiled yam in a large wooden mortar, and thus form of it a kind of paste. Yam is called here by the Indian name, "inhame;" in some parts of Brazil it is named "cara." This change of names also occurs with other vegetables.

ORCHIDS.

On many of the mango trees, near the Victoria, are large tufts of that singular orchid, the "*coryanthes macrantha*," with its pendulous flowers, filled with highly scented water. It is singular that this plant generally grows most luxuriantly in an ant's nest, being covered with black ants, whose bites are very severe and poisonous. Whether the ants choose the plant as a good place to build their nests upon, or whether the seed of the plant finds an appropriate resting place in an ant's nest, I cannot determine—certain it is that this orchid seems grow with the greatest vigour where thus surrounded.

FREEDOM OF THE PRESS.

Freedom of the press certainly exists in Brazil to an unlimited extent. It is quite in excess: although the law is very stringent with regard to libels, &c., it rarely happens that actions are brought against the editors of newspapers. The grossest personal abuse is freely printed, and, to retaliate, an opposition paper will return the abuse with additional asperity on its supposed attacker. Any newspaper will reply to another on public topics, if well paid for its opposition. To support some one person's or party's ideas or Government administration a paper will be started, and an opponent will immediately rise up; these ephemeral productions being kept up only as long as the editor can afford to be supported by the parties who are wishful for their particular doctrines or statements to

be promulgated. So very changeable has been the political life of most Brazilians that there are few who have not something to be said about them on both sides ; and some not very pleasing episodes are brought to light—men's ancestors are not allowed "to lie quiet in their graves." Invective of every description is employed, until a man is driven to buy off his attackers.

"Licence they mean when they cry liberty,
For who loves that must first be wise and good."

The system of payment for articles inserted exists with all the papers, but the most respectable are not the cleverest, and fortunately not the most abusive. One paper in this city, during the height of the slave trade, boldly attacked this evil, published the arrival of the slavers and their owners, with the landing places and number of slaves imported, as each case occurred. In this way it was so offensive to the Government, who were officially denying the existence of the traffic, that it was suppressed, it is said, by their order. It certainly ceased its publication for a considerable time.

CUSTOM.

The Brazilians have a singular way of decorating their poodle dogs : not content with following the absurd French fashion of shaving parts of their bodies, they dye their wool of a *pale blue colour*. I have seen a peculiar kind of fowls, white, with the feathers reversed, stained with a similar colour, and having their necks ornamented with bows of cherry-coloured ribbon ; they were going for a present. This blue colour seems a favourite one for muslins, handkerchiefs, &c.,—are frequently got up of a pale cerulian tint, much to the dislike of European ladies.

SHELLS.—LAND SHELLS.

Upon the sea-shore near Bahia but few shells are to be obtained in a perfect state. This is easily accounted for by the large reefs of coral and conglomerate which extend along the coast forming a kind of barrier to the everlasting roll of the broad Atlantic. This reef is found reaching for several hundred miles along the shore, sometimes nearer, sometimes farther off, forming natural harbours. Shells rolled over this natural breakwater cannot be supposed to reach the shore unbroken. I have, however, found perfect shells of the beautiful deep lilac-coloured "*helix janthina*," whose fragility a touch would almost seem to annihilate. Of land and fresh-water shells there are great quantities, but these, however beautiful their form, in most instances have no bright colour to make them attractive. I have a long list of sixty-six varieties, found in the neighbourhood by a Swiss gentleman who devotes himself to such pursuits.

SITUATION OF HOUSES.

Englishmen, when choosing a position for their residences, almost invariably prefer a place with a view of the sea. Watching the arrival and departure of the vessels *was* one inducement for choosing such a position in Bahia; but the steamers now come in so regularly that interest in ships has much declined. Another reason is the *congregational* feeling there is in a small community. Induced by the advantages and beauty of the position, other foreigners, especially Germans, also take houses near. Rents have thus risen to almost double, and people are content with small places, at or near the Victoria, at rents which would procure them large mansions in any other situation. Building has therefore much increased in this neighbourhood, but the houses are rented as soon as ready for occupation.

FUNERALS—INVITATION—RELIGIOUS CEREMONY.

Funerals, of course, take place very shortly after death. Since the churches have been closed, and only burials permitted in the cemeteries, and that during the day, one singular feature attending them has been lost. It was this : the conveyance to the church of the corpse about dusk, attended by a long string of acquaintances, headed by the priests, each bearing a candle shaded by a kind of paper lantern. These processions were very picturesque, as they were seen winding along the streets to the various churches. At present the body is conveyed in a hearse, and the mourners attend in carriages. Invitations are sent to all the acquaintances of the family, none of whom themselves are present at the funeral. The following is a translation of an invitation :

“To the most illustrious J. W — , &c.,

“In the most grievous hour of her existence, Dona S. de A. V. R. begs to inform you that the Creator has been gracious enough to call to His eternal glory her well-beloved husband, Commodore J. J. R. ; and as his body is to be buried this afternoon at half-past three o'clock, in the church of the Campo Santo, she hopes you will not refuse to give to this pious and religious act your assistance at the Piedade Church, and afterwards at the cemetery.

“Bahia, —.”

In the centre of the chapel a highly ornamented Catafelque is erected, the coffin placed in this during the performance of the service a great portion of which is sung by a choir accompanied with music. The attendant friends hold large candles during the ceremony, and it is a point of honour to have had a great consumption of wax at a funeral. I am sure, from the indifference and apparent amusement of many of the people who ride in the carriages, some of whom I have seen smoking cigars, that they deem it a comfortable and pleasing “out,” many never having been in a carriage before. The hire

of so many vehicles makes it very expensive. For very young people whose deaths are considered as subjects for rejoicing, the hearse and horses are gaily decorated with white and red plumes, &c., and a profusion of gilding. The corpse gaily dressed is exposed to view, surrounded with flowers and a gilt crown upon the head.

NOTARIAL MARKS.

The notaries have a very singular way of marking a document when attesting or executing it : they run a line perpendicularly through the latter part, and make a figure of cross-like shape at the end, about which they place their initials. As no seals are used may not this serve instead, as each notary's mark carefully differs from the other ?

SAPOTI.

The "sapoti" is a very delicious fruit ; it is about the size of a small egg, of a greenish russet colour. The flesh is brownish, of a soft consistence, and has a fine flavour, and very much resembling a Burgundy pear. It contains two or three shiny black seeds. The tree does not grow to any large size. It is rather ornamental, and generally planted near the houses as the fruit is much esteemed. When fruiting, it requires to be protected by netting from the ravages of the bats, who are extremely fond of the fruit.

ALMS BOXES.

At many of the church doors you see boxes for the collection of alms from the faithful to release souls from purgatory. To induce such donations the box is generally surmounted by a picture of the purgatorial regions, I presume, but as the figures are represented writhing in sulphurous flames, I should have imagined it was a much

hotter place than that. Offerings do not appear to be very rife.

CUSTOM.

A negative reply to a question is made by shaking the right hand from the wrist, all the fingers except the fore one being closed.

PALM TREES—PIASSAVA.

As far as I have seen there are but few *fan*-leaved palms near Bahia, and this, which is one *great* feature of tropical plant scenery, is wanting—excepting, of course, cultivated specimens. The “piassava” palm, which yields such an abundant supply of that valuable fibre is also not to be found near the city. I have never seen a living specimen on a large scale; of small living plants, however, I have sent several to the Royal Gardens at Kew, where I am glad to say they are growing well. The produce, piassava, forms an extensive article of commerce, and is largely shipped to Europe, when low rates of freight enable shippers to send away an article which is so bulky, and at the same time of so little value comparatively. Cables, ropes, brooms, mats, and brushes, are the principal useful kind of articles made from it, whilst of the finer kinds sent to Portugal, they there manufacture elegant baskets covered with flowers; the uniform brown colour of the material has a very pretty effect. This fibre is also largely exported from the Province of Para, North Brazil, but it is ascertained to be the production of a different palm tree from the Bahia kind, and I believe the fibre is finer.

FUNERAL CUSTOM.

A curious custom exists at funerals if the deceased has been a member of one of the Irmandades or clubs, most of the members attend the funeral procession, and both the

corpse and the attendant brothers are habited in the peculiar dress of their order.

ORNAMENTS OF BLACKS.

Many of the black men are accustomed to wear iron bracelets, some of them of twisted wire, like the old Irish Torques, some of iron chain, and some simply a ring of iron, the ends scarcely touching, so as to allow it to be pulled a little open to introduce the hand. Brass and iron rings are much worn, and several frequently on the thumb; these are said to be charms against the bites of snakes. Both rings and bracelets too are sometimes made of silver, and the latter frequently of opaque glass beads of different colours, which are brought from the coast, whither they have been introduced from Venice, where large quantities of these beads have for long past been manufactured.

PALM-OIL TREE.

There is one palm, the dendé—"dendzeira"—from which palm oil is obtained from the nut, the bark, if one may call it so, of whose trunk is very rugged, of a spiky leaf-like appearance, which is caused by the lower part of the leaf remaining attached, and not as in the other palms generally, falling off with the leaf. These interstices in the old trees are filled with decayed bark and vegetable matter, and from the spaces beautiful feathery ferns spring up and graceful creepers grow; and occasionally appear the thick waxy-like leaves of parasites. The tree thus ornamented forms a very picturesque, pleasing picture.

MONKEYS.

Few monkeys are seen except the "marmoset" (jacchus —) for which this place is famous. Quantities of

them are exported north and south in the steamers, and many sent to Europe, principally to Portugal. You see them tied by a small ribbon round their bodies, and clinging to the black women; also constantly upon the heads of coloured people who wear their hair, busily employed "hunting after small deer," thus usurping a common feminine accomplishment in this part of the world. These little monkeys are rather interesting from their fragile appearance. They are sometimes adorned with bead earrings and necklaces, and make *famous pets*.

INSECTS—FIRE-FLIES.

In an evening after dusk the number of fire-flies in the air have a very pretty appearance. You frequently see them flitting about, but on the approach of rain they are more numerous. The little insects flashing out their light as they sport over the grass like shooting stars, attract greatly the attention of Europeans, it is an insect phenomenon unseen by them before. Their light is anything but constant. When caught they require irritating or moving to induce them to sparkle, and of course they must be kept in the dark or the effect of their shining would be nearly lost.

SADDLES—STAMPED LEATHER.

The side-saddles made for those ladies who reside up the country are rather curious. They have a slight rail or back half round the seat, and a step for supporting the feet; very much the appearance of a low chair, and having a broad stuffed seat, they are seemingly quite as easy and comfortable. I have seen some very showy ones covered with bright-coloured velvet, and highly ornamented with gold lace and gilt-headed nails.

The strap for retaining the saddle in its place, and part

of the head piece, I have noticed made of embossed or stamped leather, which has a very pretty effect. They likewise make chairs with the seats and backs of this leather, and frequently the patterns are gilded.

FOOD.

One dish of which I have not partaken, and which I do not think, with all my curiosity, I could venture upon, is made of a species of snail—the largest land-shell there is—"bulimus maximus." They are brought fresh by the steamers from some of the country towns, and you frequently see them in the market for sale.

FOREIGN SOCIETY.

Foreign ladies, from their scarcity, are treated with considerable deference, and I think enjoy themselves much, although during a portion of the day-time they are left to their own resources. They meet with much attention, and I do not wonder at their wishing to return after having been at home. In England they have not that same undivided attention paid them, but abroad they can be little *queens* if they like. In return, it must be said, they generally make themselves very agreeable, and do all in their power to please.

PARTIES—CHEESE—FISH.

Two things struck me as rather singular in the large entertainments given by the Brazilians. You invariably see an English cheese—"quejo londrino,"—handed round with the tea and cakes. It is much in request, and is really not a bad condiment. And at the supper there is always a very large cold fried or roasted fish at the end of the table. Perhaps the difficulty of procuring fine fish, and its high price rendering it a

luxury, may be one motive for introducing so singular a dish. Fish seems a favourite article of food, and as it is very good and only *sometimes* abundant, it is a costly dish. The Brazilians are admirable in their different modes of cooking it. Fish pies are excellent.

STIRRUPS.

Many of the countrymen riding into the city on mules, for want of a better stirrup, insert the big toe into a loop made of cord, which serves for the purpose. I have seen negroes employ this method even with an iron stirrup. The better class use wooden boxes into which the foot is placed. They form a good protection to the boot when riding through a country covered with brushwood. Some are highly ornamented with silver, but brass ones from Birmingham are now being introduced.

INDIAN NAMES.

The Brazilians have with great taste adopted many Indian names for their titles of nobility, and in many instances have retained the original appellations of places and rivers. Some of the names are rather long compounds, and not very easily pronounced, but they are very significant of their aboriginal origin. The following are a few of the most elaborate taken at random.

Jequitinhonha.	Paranàpucuhi.
Paranapanêma.	Carapuhuaný.
Tumucucuraque.	Isápanhuacanga.
Tupinambarana.	Anhonhecanhuva.

MEANINGS.

Jequitinhonha is the name of a nobleman.

Paranapanema is a river in the Province of St. Paul's.

Tumucucuraque, name of a ridge of hills in Guiana Brasilica.

Tupinambarana, a tribe of Indians.

Paranapucuhi (from parana, sea—pucuhi, heavy, agitated)
—the name of an Indian village near Rio de Janiero, &c.

COQUILHO NUTS.

Immense quantities of coquilho nuts are exported from Bahia; they are said to be the fruit of the same palm trees which yield the piassava fibre. They are much used for handles of umbrellas, doors, shutters, and other small turnery wares, as the nut is very hard and takes a fine polish; when cut it has somewhat the appearance of a bony formation.

MUSIC.

The Brazilians seem of late years to have cultivated a taste for music. Italian operas have been introduced into some of the large cities, an appreciation for concerted music fostered, and singing and dancing are as common as in Europe. Pianofortes have become very general, and I am told these instruments are to be seen one hundred leagues up the country, whither they have been conveyed on the shoulders of blacks, no other mode of conveyance being practicable.

GROUND NUT.

The ground nut—"mandubi, arachis hypogæe"—is planted here, and, being an African importation, is much esteemed by the blacks. It is singular, in its fruitage the flowers shoot out long stems and bury the seed in the ground, where they become mature. A fine oil is extracted from the nuts; when roasted they have a very agreeable flavour.

ARCHBISHOP.

The Archbishop is a benevolent looking old man,

and is said to be very charitable, but not firm enough to check the malpractices of the inferior clergy. His general dress is a long gown with sleeves of crimson silk, with a deep, rich lace collar or tippet over it, a crimson scull cap on his head, and a large double-headed gold cross round his neck. He likewise wears the ribbon and stars of some of the Brazilian orders when in full dress. He has lace ruffles, red stockings, and black shoes ; he carries in his left hand a square black cap, and has on one of the fingers of his right the episcopal ring. When he goes to the cathedral to celebrate high mass, he is there robed by the attendant priests in gold and white damask robes, and wears a gold mitre richly ornamented with precious stones. It is said he has long desired to be made a cardinal.

DRESS.

The Brazilians, the men, when they appear in public, are very showy in their dress, quite French in their fashions, and as far as possible removed from the quiet of an English taste. When thus "got up," they have a stiff and awkward appearance, easily to be accounted for; they are quite unaccustomed to the finery—"ease before elegance." Upon returning to his house, a Brazilian will remove everything but his shirt and drawers—the former garment being sometimes changed for a soiled one—putting on a dressing-gown, and thrusting his bare feet into tamancas (wooden shoes) he will remain in this undress. A full suit of black is the *proper* dress for ceremonious visiting, &c.,—an absurd custom in a tropical climate, and a relic of Portuguese barbarism.

BLACKS.

Negroes fighting with their open hands is a frequent scene in the lower city. They seldom come to blows, or

at least sufficient to cause any serious damage. A kick on the shins is about the most painful knock they give each other. They are full of action, capering and throwing their arms and legs about like monkeys during their quarrels. It is a ludicrous sight.

ORCHIDS.

Of the orchid family there are numerous examples growing on sand within a short distance of the seabeach. I notice particularly a beautiful white *sobralia*, with a yellow centre, and several *epidendrums*. The small shrubs amongst which these grow are covered with moss and diminutive specimens of orchids, which have been sown by the wind. About ten miles north of the city I found growing in this situation an abundance of *vellozia aloifolia*, with its beautiful blue flowers—a plant unknown in European gardens. It will not bear removal. I have in vain attempted carefully to transplant it; it will not survive the uprooting. Numbers of *echino-cactus*, in all stages of growth, are lying about, whilst the large *candelabra*, like cactus, shoots up in all directions where exposed stunted, but, where sheltered, occasionally attaining a height of twenty to thirty feet. It bears very fine large white flowers, but they only last a few hours; the heat of the midday sun soon destroys them. Nearer the sea-shore you find large quantities of *bromeliaceæ*, whose leaves are of a brownish yellow colour, the cup formed by them being full of water, and which I am told is often used by travellers when no other water can be obtained.

BELL-RINGING.

The ringing of bells, not in peals, but singly, is a characteristic feature in this Roman Catholic country. The noise of bell-ringing is almost incessant, and is very

disagreeable until, like most noises, you become accustomed to it, and do not notice the uproar. The only time when music can be associated with bells rung indiscriminately is that so celebrated in song and so frequently repeated in prose—the Ave Maria—about a quarter of an hour after sunset, when the chime for evening prayer is everywhere heard. In a morning, too, at the first dawn of day, the bells are rung to call the faithful to prayer.

CHURCHES—MIRACLE ROOM.

The great Votive temple in this city is the church of “Nosso Senhor do Bom Fim,” an elegant white structure upon a commanding eminence to the north of the city. Numbers of devotees, principally blacks and mulattoes, dressed in their best and with bare feet, are seen wending their way each to present a candle as an offering. They are evidently under the idea that the penance they thus go through will obliterate a multitude of sins. At the church is a room completely filled with coloured drawings of disasters, by which some person who has escaped danger thus shows how, through the intervention of “Nosso Senhor,” he was preserved. Wax models of arms, legs, breasts, &c., with different diseases simulated thereon, are suspended round the room. Offerings made by persons who have recovered from those particular diseases; whilst piled up in one corner are a number of crutches of people who have recovered from lameness. It was formerly the custom of the sailors belonging to the slave vessels to bring one of their sails to be blessed previous to departure; or, having vowed a sail when in distress, they would with bare feet escort the sail, tied up with garlands of flowers, to the Church, and then, after offering the same, redeem it. Upon the

ceiling is a large allegorical painting representing, amongst other things, sailors in the act of presenting a sail to Christ.

FETES.

The "festas" at this church were formerly scenes of the wildest debauchery. Upwards of 20,000 blacks would be assembled and scattered over the hill, upon which the church is situated: hundreds would be dancing their national dances whilst thousands looked on, and these orgies would be incessantly continued. The dancers in public have been prohibited for some years, but immense crowds, dressed in the height of negro fashion, go there during the three Sundays in January when the feast takes place. Dances are held in the houses, and even out of doors, spite of the prohibition, and all kinds of amusements in booths, which are erected round and near the church. Stalls, like those seen at the country fairs in England, are built in the square fronting the church, and in them all kinds of *fairings* are exhibited for sale—amongst which are ribbons of all colours, having printed on them, in gilt or silver letters, N. S. do B. F., or the words at full length.

CACTUS.

From the facility with which it is propagated, fences are sometimes made of the opuntia or flat-leaved cactus. Small pieces, broken off and planted, soon strike root, and grow with amazing rapidity. The spine-covered leaves, united together by joints, spread out and form large branches. I have seen some specimens, of a tree-like size, twenty to thirty feet in height. It has a bright but pale yellow flower, and blossoms very luxuriantly. Well-grown fences, formed of this prickly armed plant, are impervious to animals or human beings.

NOISES OF INSECTS.

The noises in the woods are constant from early morning. The songs of birds are heard welcoming the break of day, and continuing throughout. At night, numerous insects and owls fill the air, increased by the varied and discordant yellings of frogs, some of which are ludicrously like the mewling of a cat. The cicadas in the trees during the day add to this Babylonian confusion. And, though last and not least, when hoping to sleep, and thus rid yourself of these unwelcome sounds, you vainly endeavour to obtain repose as the shrill trumpet of the mosquito buzzes in your ear. The noiselessness of a tropical midday, as far as my experience goes, is a mistake. Noise seems endless. Everything appears to enjoy a superabundance of life, and to be endeavouring to show that it *does* so by the *uproar* it creates.

FOOD.

Many of the articles of food sound strange to English ears, and are stranger still to English tastes, so prejudiced as we are in such things. The dried beef of the country—"carne secca"—which is the flesh of cattle dried in the sun, after it has been cut in long flakes from the bones, is largely consumed. "Carrarú" is a dish eaten by the blacks, but is much esteemed by the whites, and is, to my taste, very delicious. It is made of fish or fowl, several kinds of vegetables cut small (one of the principal being "quiabo"), the green pods of the hibiscus esculentus, all mixed with palm oil, and boiled until it is of the consistence of thick soup, when it is eaten with açaça, a kind of blanc mange formed of ground rice. Vatapa is a similar composition without the vegetables. Mocotó is a dish made of calves' feet, cows' heels, &c., stewed in rich gravy. Feijoada is a rich soup of meat

sausage, bacons, and *beans*, whence its name. With all these dishes, *farinha de mandioca*, cassava flour is eaten either dry or made into a paste called *piraô*. A very good mode of preparing *farinha* to be eaten with fish is, mixing a little finely chopped onion, and oil and vinegar with it.

BUTTERFLIES.

Beautiful butterflies exist in too large numbers to be described. A glance at a case of Brazilian insects will give you some idea of their gorgeousness, but scarcely of their infinite variety, for the cases are generally filled with the most showy specimens. You cannot fail to remark one fly with brilliant metallic blue wings—the *morpho anaxibia*. This, as well as the *pavonia ilioneus*, one with large brown eyes on the under part of each wing, seem of very heavy flight, and are mostly to be seen in an evening, or in very shady places. I imagine their apparent heaviness of movement is from the enormous size of their wings, which do not vibrate so quickly as in the smaller specimens.

“From field to field the butterfly
Flits—a bright creature of the sky—
As if an angel plucked a flower,
From fairest heaven’s immortal bower—
The loveliest and the sweetest there,
Blooming like bliss in life’s parterre—
And after having pinions given,
As earnest of eternal powers,
To show what beauty buds in heaven,
Had sent it to this world of ours.”

PIGS.

The blacks do not seem at all careful of the *feelings* of animals. They use them brutally. Enormous pigs come down from the country : these animals, proverbially stupid, when tired and very fat are difficult to move. I

have seen their drivers tie the legs together tightly, pass a cord round the snout to prevent noise, and placing a pole between the legs lengthways of the beast, raise it on their shoulders, and carry it unconcernedly away. The agony which the immense brute endures must be dreadful. This mode of conveying a refractory pig must be very ancient. In the British museum, in the Greco Roman Saloon, is an antique bas-relief entitled, "A Miscellaneous Mystic Group," in which a boar is represented being carried in a similar position; the body, however, seems supported by broad bands.

HOUSES.

Of the better class of houses, many of them are built of stone in large masses, with smaller pieces embedded in the mortar. The mortar, made of ferruginous clay and coral lime, is as hard as cement. But little wood is used in their construction, except in the roofing, which is massive, and covered with tiles. The houses are plastered with stucco on the outside, and washed either white or some pale colour, producing, if in the country, a beautiful contrast to the surrounding green foliage. Many have porticoes and large flights of steps. Some of the larger class have small private chapels or oratories attached to them. The apartments are large and airy, and open one into another, with long suites of rooms, an abundance of windows, and frequently dark rooms or recesses, which are much used for sleeping apartments. They are but scantily furnished for our taste, but the absence of curtains and carpets, of course, give the rooms a bare appearance, whilst their large size would require much furniture to fill them. But few of the houses have open verandahs round them, which would, I think, be so pleasant an addition in a tropical climate. They have

frequently a long gallery at the back of the house, extending the whole length, and full of large windows, and which they call the verandah.

FERNS.

Ferns exist in endless variety, growing on the sides of walls and rocks, on the stems of palm-trees, and in swampy ground—from the most diminutive up to a gigantic size; but there are not many specimens of tree ferns, or at least any of great height. It is more in the mountainous country that these gigantic, but exquisite, productions of nature are to be found. The famous Brazil pine, *araucaria bras*: does not grow spontaneously so far from its native wilds. We have only specimens in the gardens of the curious and those of no great size.

HAIR OF BLACKS.

The black women generally have their heads closely shaved, as they constantly keep them covered with a turban. It is the most cleanly mode in a country where much vermin prevails. You frequently see them at the roadside undergoing this tonsorial operation. Sometimes the hair is only cut as closely as it possibly can be, a kind of pattern being left on the head where the scissors do not meet. The free Creole blacks, or those who are not of quite pure blood, generally allow the hair to grow, and sometimes wear it frizzled out on both sides of the head, if they are above the dignity of a turban. The black men are cropped close or shaved; some have the back part of the head alone shaved, leaving the hair to grow naturally in front. The Creoles are most conceited in having the hair carefully *parted*.

FENCES OF ALOE.

Many of the fences are formed of a gigantic flowering

aloe (*fourcroya gigantea*) which makes a very effectual barrier, but of course, growing to such an enormous size, it takes up a large space of ground. A good fence, and one easily grown and not nearly so spreading, is formed of a flat-leaved cactus. It is of rapid growth, full of hard spines, and bears a bright yellow-coloured flower.

CUSTOM.

A person sneezing involuntarily will be immediately accosted, or rather saluted, by his acquaintance with the exclamation, "Viva!" or "Dominus tecum!"—a very ancient mode of supposed counteraction to the evil omen, by calling upon the Supreme Being for protection.

ORCHIDS—BILBERGIA WETHERELLI.

Most of the trunks of the large trees in the interior of the forests are covered with different varieties of parasitic foliage, amongst which most conspicuous are the curious perforated leaves of the pothos tribe; whilst large and small bilbergias are scattered over the branches, mixed very frequently with tillandsias, with their silvery leaves and pink and lilac flowers, which are also on a smaller scale scattered in immense numbers over the tree. This wonderful growth of plants adds much to the beauty of forest scenery, whilst that on the stems of some kinds of palms—particularly on that one yielding the palm oil nut, and called "Dende"—forms a pleasing variety. In the interstices where the old leaves are broken off, and which form a receptacle for vegetable mould, long feathery ferns and small flowering plants, grow luxuriantly. I have at various times sent to Kew many varieties of these parasitic plants, and a bilbergia, which flowered in December, 1854, Sir Wm. J. Hooker has been good enough to name after me, *Bilbergia We-*

therelli. He tells me that it would be difficult to point out a family of plants more interesting from their beauty or singularity than that of bromeliacæ; and that *this* serves to strengthen that remark, as it is an extremely showy species.

SUSPIROS-SIGHS.

They make here a beautiful kind of sweetcake, called "suspiros-sighs." It seems to be composed of white of egg and powdered sugar, just flavoured with vanilla or lime juice, and then shaped into a ball, and put into the oven to set. They are very *fragile*, and good for nothing, as their name imports—sighs; I mean as *food*, but their taste is very delicious, and on holidays there is a large demand for them from the cake vendors.

NATURAL HISTORY COLLECTIONS.

When endeavouring in this country to form collections of any kind of specimens of natural history—beetles, fishes, shells, or whatsoever it may be—you meet with almost insurmountable difficulties, from the stupid indifference of the people whom you employ to collect. After showing them specimens of what you want, for description is not sufficient, they bring you something quite different—butterflies and slugs for beetles, divided or broken shells, fish to eat, &c.; and, when remonstrated with and clearer views endeavoured to be inculcated—or, as the Irishman would say, to *insense* it into them, for that is the true word—they reply, "Oh, there are none." That is sure to be the first answer, and is supposed to be conclusive; then the second reply takes the form of a question—"What do you want them for?"—"What is the use of them?"—"Well, I will try." They go away, and, if they return, say, instead of producing any

results—"Oh! they bite"—"I caught *such* a big one, but it escaped," or, "I can't find any." Then they laugh, and think I am deranged for troubling myself about such *useless* things; and I really think sometimes their conduct will make me so.

COUNTRY.

In the vicinage of the rivers the country is teeming with a superabundance of vegetable life, and large tracks of land, able to be cultivated for agricultural purposes, are either only partially worked or entirely unoccupied. This is easily to be accounted for by the want of an outlet for the produce. Cotton, from the cost of its carriage to the city, has long ceased to form any large item in the list of exports from Bahia. Although upon the rivers which fall into the Bay there are large towns, dignified by the names of cities, which serve as depôts to the surrounding and distant country, and from whence communication with the port is comparatively easy, yet from the cities to the interior the roads are wretched, almost impassable at some seasons of the year, and at all times most difficult to be traversed. The cost of conveyance of every rough or bulky article of produce utterly precludes them from being cultivated beyond the scanty use of the sparsely populated country; and so it must remain until an easy and cheap mode of communication is formed. The Brazilians are aware of this, and are endeavouring to induce capitalists to make railways far into the interior, and common roads along the most frequented tracks.

INSECTS—BEETLES.

Brazil is quite rich in beetles, and particularly those of large size, the giants of the insect creation. Of the most beautiful I have seen, I do not know whether to give the palm to the "harlequin," (*acrocinus longimanus*) or the

"*macrodonia cervicoruis*," which certainly is the more elegantly shaped. The "*euoplocerus armillatus*" is not so common, but I have seen very fine specimens for which the collectors have asked and obtained Re. 10.000 the pair—about £1 5s. sterling. Of the elephant beetle, "*megasionia typhon*," good pairs are sometimes easy to be procured, and I once saw a box containing many score ready packed with a kind of thistle down, for shipment to Europe. From their tenacity of life, I am told the most effectual mode of killing them quickly was by administering poison, without eviscerating the insect; and some, I kept for a length of time, which had been so treated, were quite well preserved.

These immense beetles are seldom procurable alive near the city, and are mostly brought from the country by people who make a trade of collecting insects.

MONEY—NOTES—COINS—ANECDOTE OF FRENCH CONSUL.

The "circulating medium," as it is now called in parlance polite, Brazilian money, in common use is of the most wretched description. It consists of different notes for the value of 2s. 3d. sterling (one milreis), up to the larger amounts of 2, 5, 10, 20, &c. milreis. The notes for the various values are printed on different coloured papers, pink, blue, green, &c., and the smaller notes soon become almost illegible from wear. They are current all all over the empire. An attempt is now being made to replace the smaller notes of one and two milreis, with a silver currency, as well as providing a one-half milreis coin, also smaller coins of 200rs. and 100rs. The change for the one milreis note, until lately, was in copper coin of 40rs. and 20rs. value. The higher notes of 5, 10, and 20 milreis, are in like manner being replaced by a gold coinage. The make of these coins is very good.

The silver has the value marked in figures, with the Brazilian coat of arms upon the reverse, whilst the gold has the Emperor's head, reverse, the shield. The Portuguese gold and silver coins are also current. It is much to be hoped that the government will be able to carry out this laudable scheme. An amusing incident was told me by Mr. Castlenan, the French Consul here, when on his travels through Brazil, and coming towards the western boundary, his Brazilian paper money being exhausted, he tried to induce the people to take silver dollars in payment. They knew not their worth, and it was after much difficulty that he persuaded the people to receive them at half their value, and even then they distrusted his statement respecting them. The wide circulation of paper money throughout such a vast empire affords an easy means of passing forged paper, and large quantities of false notes are imported from Portugal and sent up the country for this purpose. It has sometimes occurred that notes are current in the far distant places which have been recalled by the government, and much loss has ensued to the unfortunate holders of them; as, I am told, the government are inexorable in refusing to change such recalled notes, after the time proclaimed for payment has passed.

AUCTIONS AT CHURCHES.

One source of amusement to the Brazilians is the religious auctions which take place in the churches. Previous to the festa time, or day of the particular saint to which the church is dedicated arrives, a kind of large arbour or booth is built near the church, of palm leaves, laurels, and pitanga branches, and lamps are suspended round it. In the evening, a table is placed in this arbour, having fruit, flowers, sweetmeats, toys, fans, &c., upon it, either purchased or presented by ladies, friends

of the priests. A band of music is stationed near. Seats are crowded in and round the booth, and ladies and gentlemen congregate in numbers; the articles are then offered for sale by an assistant, who endeavours earnestly to raise the prices by facetious remarks. The sum for which the things are sold goes towards the expenses of the festa, such as fireworks, music, illuminations, &c. Every sale is followed by a short tune from the band. The gentlemen bid much against each other; if one lady wishes for a particular article, enormous prices are given for it, especially for fruit or flowers, and, as the case may be, *worn* by the purchaser's lady friends, or *eaten* by their mutual acquaintance. So few are the amusements of the Brazilians that this rather stupid pastime is much relished, and is evidently enjoyed by the younger portion of the assemblage.

NATURAL HISTORY.

There must be numbers of incidents constantly occurring here which would prove of great interest to naturalists were they carefully noted at the time. To a person unskilled, however, in natural historical records, it is difficult to determine what *is* of interest. After a fact has been remarked it may be worthless. Yesterday, out walking, I met with a curious circumstance: The bushes in one place were completely covered and re-covered with spider's web, apparently very strongly woven. At one of the outer edges a bat had been securely caught, six inches in the extent of its wings, and its body about the size of a small mouse. It was quite dead surrounded by the filmy web of the spider, but as there was no sign of decay, I imagined it had only been snared the night before.

How did this occur?—3d Nov., 1856.

WATER CONDUCTOR.

The other day, passing by an old water-course which had been formed to bring a supply of water to turn the machinery of an Engenho. I was very much struck with one thing: the spouts used to convey the water to the wheel of the sugar machine were made out of *solid* beams of timber, the channel hollowed therein, the sides and bottom being left. It appears easier to have done this than to have made planking. Of course it is more durable; but it is so very *characteristic* that I could not help noticing the fact.

SUGAR CANE.

In this province there are, I am told, two different descriptions of sugar cane, one of which is planted *newly* every year; the other is cut down and left to germinate for a second crop, and in general this operation is continued for five years; at the end of that time, however, the plantation requires renewal. I have heard of one instance in which the cane had been left for fourteen years without replanting, but this is a very peculiar case.

BEGGARS.—CONVENTIONAL CHARITY.

There are numerous beggars here, and you see them constantly in the streets, going about from house to house collecting alms, or standing at some corner, with their everlasting whine of “Esmola por o amor de Deos.” Some of these emendicants are known to make large sums of money, whilst the aged and infirm are supported entirely upon such charity. Some houses have regular pensioners: poor who come one day in the week for a ration of food or a small amount of money, a halfpenny, it may be, each. At some of the convents, likewise, a daily or semi-weekly dole is given out of farinha, soup, or money, to all who attend at a

certain hour of the day. The doors of the cloisters being opened, the whole crowd is admitted, and each receives a portion as he retires, in order to prevent any person receiving twice. For these charitable distributions one of the monks belonging to each establishment is accustomed to go about during the week begging contributions from the rich inhabitants, and this is the only manner in which there is any kind of public maintenance for the poor.

BLACKS' MARKS.

Most of the blacks have their faces marked in a peculiar manner, either with scars or cicatrices, and each nation or tribe differs in some respect from another. The most numerous, the Nago blacks, for their national mark have three small cuts in the centre of the forehead. The Banguele have 5, 7, or 11 small *nodules* of flesh in the centre of the forehead, forming a line of *warts* from the roots of the hair to the nose. A very difficult and painful mark to produce, I should imagine. The cuts, being so much simpler, appear to be more generally adopted, but one tribe, the Cotspurri, have both cheeks elaborately chequered with groups of short marks placed at right angles. Amongst themselves these marks are immediately distinguishable. They appear long to retain their indelibility, although some (the cuts) in the course of years become worn out or lost amidst wrinkles.

CANOES.

Much art appears displayed in the construction of the canoes, some of which are formed out of a single tree, and are small and elegantly shaped. There are also others of a large size, hollowed out of one trunk, but many of these larger ones are opened thus, after being hollowed they are divided down the centre, and a plank

of wood introduced, the whole being strengthened by wooden knees (as they are technically called) bolted to the sides. With the sails set and a strong breeze blowing it is astonishing the rapidity with which these dangerous looking crafts shoot over the sea—one, two, or sometimes three men, each with a cord round the waist fastened to the masthead, will stand upon the edge of the canoe. As the breeze freshens and she heels over, these men throw their bodies back to counterbalance the canoe, frequently being at nearly right angles with the side, whilst with increasing velocity the canoe is hurried along. Of course, the smoother the sea, the swifter they go. From their great length any swell or waves retard them, and then they often *ship water*, but not so much as they might be expected to do.

TEETH.

Many of the coloured people, men particularly, near the sea coast, have their teeth each filed away to a point, which gives a peculiar savage appearance to the mouth when opened. They remind me much of shark's teeth. This filing does not appear in any way to injure them. I have noticed in grown-up persons as perfect teeth for soundness and whiteness, as in those who have what is commonly called a good set of teeth. I have never seen a woman with her teeth thus filed, but I have seen a white man, who, when a boy, was operated upon by one of his father's blacks, much of course to the family's horror.

MANNERS.

In Brazilian parties the ladies always sit by themselves, generally round the room, and instead of conversing they seem only to look at one another, and take notes of the different dresses to serve for a future subject of conversa-

tion. Thus arrayed they present to an unfortunate bachelor a formidable appearance, and it requires some courage to defile before them. The men congregate together, generally at the doors or in the middle of the room. This division of the sexes also takes place when only a few friends are together, and the men really seem to look upon "woman as decidedly an inferior animal." (*Vide Punch.*) At all events, they do not think it rude to keep all their conversation to themselves, never scarcely addressing the female portion of the society. The ladies however do not seem to feel this treatment, for when not "*in state*," they use their tongues amongst themselves in a very lively manner, but never interpose in any way with their opinions upon the masculine discussion.

DOOR CLOTHS.

In the palace, at some public offices, and at the church doors, are generally hung very handsome door-curtains—a strange thing, when window-curtains are almost altogether dispensed with. These screens are made of fine cloth, and in the government offices it is of a green colour, with the yellow diamond centre upon which the coat-of-arms is embroidered in cloth of the different appropriate colours, each device sewn with a rich cord, the border of the cloth consisting of the tobacco and coffee plant, the two national emblems, conventionally treated. When new, this door screen has a very gorgeous appearance. In the churches, the door cloth is of a dark purple colour, and a device, or coat of arms, of some religious order, with sacred emblems, is embroidered on it. Door curtains are very ancient: they are mentioned in Numbers iii. 26.

CLEARING LAND.

The operation of clearing land for agricultural purposes takes place just before the rainy season commences up

the country. The large timber being removed by manual labour, fire is set to the remainder, and as soon as the fire is out, the blacks are sent in to clear away what large trees may not have been thoroughly burnt, and to cut the stumps of those which had been previously felled. The ground is then broken up with hoes and the ashes of the wood incorporated with the earth; in this the cane is planted, generally mixed with Indian corn and beans, and in some cases, when the season is too late for cane planting, only Indian corn is sown. The ripe cane is planted in the following simple manner: after having been cut into small pieces about six inches long, each piece is put into a hole which has been dug with hoes for the purpose. It is stated here in one season, that one black can plant and keep clean sufficient cane to produce one case of sugar—about 50 arrobas. This appears very poor work compared with what I am told is the average production in some of the northern provinces, where a black's labour will give three times as much. Each piece of cane is planted at a sufficient distance, that, when grown up, the blacks can move in one direction through the field to clean away the weeds.

The above has been communicated to me by a friend.

INDIAN TRIBES—NAMES—MISSIONARIES.

The following are the names of the greater part of the Indian tribes inhabiting different districts in this Province. There may be others, for there are somewhere about two hundred tribes named by various writers as existing throughout the empire:—

Abatira.	Menians.
Botecudos.	Mongoios.
Camacan.	Paraguas.

Canarin.	Patacho.
Chacriabas.	Quinnimura.
Co'to'xos.	Tupinambas.
Machacaris.	Tupininquim.

But little is known respecting them. The government annually contribute an amount towards their religious instruction. Here some of the Italian monks connected with the Mosteiro de N. S. da Piedade act as missionaries amongst them. The fine, high missionary spirit of the Jesuit fathers, however, may almost be said now-a-days to be lost, or at all events only retained by some two or three of their imitators. I have seen some of the tribe of the Botecudo Indians who have been brought to this city by the Italian missionaries. The hideous manner in which they *adorn* themselves with enormous ear-rings and mouth-pieces of wood, is well known.

WRITINGS OF BLACKS.

Several of the blacks here are, I believe, Mahommedans, and some of them write (what I presume is Arabic) very elegantly. Such an accomplishment, however, sometimes causes the practisers "to come to grief," for the Brazilians, like all other ignorant people, are very frightened about what they cannot understand. One black will sometimes write a message to another, or write his prayers, and the moment the police find out the man is in possession of such writing, they cry out plots and assassinations, rising of slaves and murders; and the poor black fellows are imprisoned and perhaps banished the country, the greatest crime proved against them being these *mystical* characters. I have in my possession a book of prayers, given me by one of my own servants; it is carefully written in black and red letters, the latter apparently forming the commencement of the sentences.

FISHERMEN.

I have seen fishermen using a circular hand net for fishing. It is of a large size, about eight feet diameter, having a strong cord in the centre, the edge being loaded with small pieces of lead. He carefully folds the net in his left hand, and taking hold of the edge in his right, with a swinging motion of his body, dextrously throws it so as to fall flat and open upon the surface of the water. The net gradually descends, and the loaded edges falling together, enclose within its meshes any fish, &c., which may have been attracted to the spot by a stone which the fisherman almost invariably throws into the water about a minute before he casts the net. As he gradually draws up the net the fish become entangled in its folds, and it is surprising what a number of small fry will thus be caught.

FAMILIES—DIVISION OF PROPERTY—EFFECTS.

Upon the death of a rich and influential man, with a large family, the division of his property in accordance with the law is disastrous in the extreme. When alive he is looked up to as the head of his house, he lives in good style, he educates his children respectably, and there is always a home for them to go to even when married, as is frequently the custom here when the newly-married man has not sufficient means to live separately. The father dies: the property instantly becomes divided by law; a portion goes to the widow, smaller portions to each of the children. The estates are sold to make those divisions; the sons sink into small landed proprietors, the family loses any importance that had accrued to it from its *connectedness*, and in some instances the very name, as a family one, perishes and disappears, if not in the first, certainly in the second generation, for the children have no tie beyond relationship to draw them together,

or to keep them in one place, and they become dispersed over the empire, as they are able by means of their father's friends to procure for themselves civil or military employment, &c. The Brazilians already see the disastrous effects of this law, and of course every generation shows its bad consequences still more. It forms a bar to improvements of all kinds, and withholds a stimulus to exertion, particularly when it is inevitably seen that the estates must fall into other hands, when the unfortunate death of the head of the house takes place, and the property comes to be apportioned according to law. Thus, there are few *families* in Brazil; although some have adopted the dreadful alternative of intermarriages to keep some portions of the large estates amongst them. These marriages are carried to such an extreme that some are even incestuous.



1857.

GARLIC.

THE Brazilians are very fond of seasoning their dishes with garlic (*alho*), a vile condiment—vile from all classical antiquity. It is quite impossible for modern civilized people to understand how the Egyptians could elevate it to a divinity, which Pliny says they did. Even Horace has—

“ Parentis olim si quis impia manu
 Senile guttur fregerit
 Edit cicutis *allium* nocentius
 Odura messorum illa.”

Quantities of this bulb are imported from Portugal, and it has the quality of a good stomachic attributed to it—a quality which those unaccustomed to its use will hesitate most strongly to allow. It warms the stomach, they say; and the stomach is a very fruitful source both of anxiety and conversation. An immediate application of its juice to insect bites, even if inflicted by the very venomous bites of scorpions, tarantulas, or centipides, is said to be a certain cure to them.

LITTERS.

The litters in which ladies are carried when journeying up the country are curious looking vehicles: a kind of

long box, open at the sides, with poles "fore and aft," between which the mules or horses are placed, one in front, the other behind. They form an easy but not very secure mode of conveyance, unless the beasts be very sure-footed—and even then, when on slippery ground, and passing steep hills, more than the customary two attendants upon the beasts are required to look after them. They are commonly made more of a couch form than our ancient sedan chairs. and afford room for a person to recline.

FISH PONDS.

Attached to many of the country houses near the sea coast, and particularly those situated near the banks of rivers, are "curraes" for preserving fish : ponds where a stock is constantly kept, from which, when occasion may require, a supply of this luxurious, and here in Brazil, most agreeable and delicious addition to a dinner may be obtained. I was delighted to see this old Roman custom of fish preserving so admirably carried out at every Engenho of any pretension. And, I think I have already remarked, that the Brazilians are great adepts in cooking the finny tribe.

MOLHA DURA—PALMATORIA

The tailors' assistants, &c., after they have finished a piece of work, have a custom of asking one for a molha dura—literally from molhar, to wet, and dura, lasting : i.e., "*a heavy wet*," but meaning simply drink money. Palmatoria, a piece of wood about three quarters of an inch thick, the upper part being rounded—being a disc with a handle. It is used to punish blacks, and particularly by striking them on the hand. From its size, the strokes must be more painful than those from a ruler, which, in our school-boy days, we occasionally received.

ADDRESSES OF LETTERS.

The addresses of letters to functionaries, and even private individuals, are ridiculous to an Englishman, however much of late years even he has been accustomed to give people, indiscriminately and ridiculously, the *title* of "esquire." Some are most excellent, "excellētissimo;" these are high officials. Ordinary people, are only most illustrious, "illuſtrissimo"; whilst others to whom the "gilded pill of flattery" comes not amiss in whatever shape presented, are styled, "most worthy," "Dignissimo." In their order these titles would seem to follow Isidore's remark—"Primi ordines senatorum dicuntur illustres, secundi spectabiles, tertii clarissimi." It is said, in olden times—and little do the present Lusitanian generation, on this side the water or the other consider, or even know, that *illustis* was applied indiscriminately to any one *distinguished*; both to knaves and prostitutes, as well as to heroes and philosophers.

RESOURCES OF THE COUNTRY.

Of late there appears to be a restless kind of movement throughout the country to endeavour to turn to some account its immense resources. Brazil is rich in almost everything—

" Enchantless is her store
Of veiny silver and of golden ore;
Her fruitful soil for ever teems with wealth—
With gems her waters."

We hear of huge deposits of surface iron in almost a pure state, of nitrate of soda in large quantities, of new diamond districts, and of gold deposits of unparelled richness; with many other mineralogical phenomena, and these reports are not confined to this province alone; but I fear the day has not yet come when they can be developed. The want of labour and communication are the two great drawbacks,

and from which cause the agriculture of the country has not so greatly increased as might have been expected. Nevertheless, the "good time" may be coming.

RATS.

We have an abundance of rats, in every house near the water they swarm, and frequently find their way amongst the rafters, where they disport themselves so furiously as to become a nuisance. There are many varieties. A gentleman of my acquaintance, (M. Blanchet), an enthusiast in such matters, some few years ago took the trouble to collect the skins of various specimens and sent them to Europe with his remarks upon the animals. They were published and illustrated with coloured plates by some continental society. Amongst them is one beautiful variety, brown and white, which looks almost as if it might be made a pet of.

ROSEMARY.

The very old English fashion of sporting rosemary at weddings is here followed out; nearly all bouquets have a sprig of it mixed with the flowers, and in the centre of each carnation or pink, a small sprig is placed. The carnations presented to the bridegroom are also slightly gilded on the tips of the leaves.

The following quaint extract from a wedding sermon, by Dr. Hacket, in 1607 is interesting:—

"Rosemarinus, the rosemary is for married men; the which, by name, nature, and continued use, man challengeth as property belonging to himself. It overtoppeth all flowers of the garden, boasting man's rule. It helpeth the braine, strengtheneth the memorie, and is very medicinable for the head. Another property is. it affects the hart. Let this rose-marinus, this flower of men, ensigne of your wisdom, love, and loyaltie, be carried not only in your hands, but in your beads and harts.

TORCHES.

On dark nights torches are much used, and in processions they appear indispensable. They are a very *cheering* accompaniment to a person finding his way home in an evening over rough and rugged roads, such as are generally existent here after the wintry rains. These torches, "archotes," are made of a kind of coarse flax or straw, closely twisted together, one end being dipped in a composition of resin, &c. They are imported from Portugal.

TE DEUM.—DRESS OF TOWN COUNCIL.

The consular body generally attends the Te Deum upon the Emperor's birthday (2nd December), given by orders of the Town Council in the cathedral. The arrival of the different personages who assist at the ceremony is, to me, the most interesting sight, for as far as any devotion goes but few of the Brazilians, except the ecclesiastics, care to show it. The principal people occupy two long rows of seats down the centre of the church, backed by minor officials, and the vacant space beyond filled up by the "citizens." The members of the Town Council wear a picturesque dress: black silk knee breeches, white silk stockings, black silk coat and white satin waistcoat, a short black silk cloak lined with white satin, low black hat with a plume of white feathers, lace ruffles and neckcloth, black dress sword, and shoes with buckles. This dress reminds me of old pictures of Spanish costume. The judges wear long black satin robes, embroidered down the front and on the sleeves with black, and a low-crowned black hat. The military uniforms are very gorgeous, the *naval* ones very neat and not at all showy, whilst the officers of the mounted corps of national guard are so brilliant in scarlet and yellow coats, grey and crimson trousers, and plume of red and white feathers, that I quite agreed

with the Commodore Intendent of Marine, who asked me the last fête day if I did not think "they were very like parrots?" This remark would very well apply to some of the consuls, whose uniforms are very showy, whilst *we* English are completely thrown into the shade, and look like police inspectors. A great portion of the ceremony no one seems to understand except the priests near the altar. In fact, how can it be expected for the people to be serious when the "*solemnity*" invariably commences with an overture to an opera, played by an excellent band in the singing gallery. The greatest event of the day seems to be an oration in the shape of a sermon, which is more political than religious. This over, candles are lighted, chaunts sung, girandoles of rockets fired, and when nearly suffocated with incense, quantities of flowers, mixed with the Brazilian laurel "*independencia*," and which have been dipped in scented water, are scattered over the people from the top of the church. The affair is wound up by a salute from cannon in the cathedral square, and as the Archbishop slowly leaves the church, all the devout catholics press forward to kiss his episcopal ring.

SANDALS.—TAMANCAS.

Many of the priests, and most of the countrymen, wear sandals made of a piece of leather, either simply with a thong to pass between the toes, or with a strap over the foot. Many of the people, too, use "*Tamancas*," a thick sole made of wood, and the forepart covered with linen or leather to protect the toes and form the fastening, but from the non-elasticity of the sole, they do not answer for walking far, some are very high, the weight being lessened by hollowing the under part of the sole. They are very useful in gardening, keeping the feet entirely out of the wet, and are frequently adopted by Europeans.

PUBLIC GARDENS.

The public gardens form a very pleasant promenade, and it is astonishing to me to see the little use the inhabitants make of them. They are situated upon the brow of the hill overhanging the bay, the cliff in some places being perpendicular. From the terraces there is a beautiful view of the harbour, the shipping, and Bom Fim promontory, with the white houses and churches peeping from amongst the surrounding green foliage, whilst the gardens themselves are shaded by some fine growing mango trees, and many a

“Spreading tamarind that shakes.

Fann’d by the breeze, its fever-cooling fruit.”

The part where flowers are planted is kept closed, but is only separated from the promenade by a low edge of pitanga bushes. The most noticeable plants are some splendid specimens of *Buginvillea*, with its gorgeous masses of puse-coloured flowers. There is one remarkably fine palm whose name I do not know, the lower part of the trunk of which enlarges slightly, whilst the coronal of leaves is very dense and regularly formed. There are several trees indigenous to the country, but little care, however, has been shown to the botanical part. In the centre is a pyramidical obelisk of white marble, erected by the senate of Bahia to commemorate the arrival of Don John VI. from Portugal. A large space at the foot of this monument is railed off and elaborately paved with small black and white stones in arabesque patterns—a very favourite custom of the Portuguese, in imitation of tessellated pavements. The gardens have latterly been much improved and decorated, and are now kept in good order. On Sunday afternoons a band of music plays for some time, and forms an inducement for the people to congregate, but few ladies make their appearance.

SHOPS.

Shops are frequent places for gossiping ; Brazilians having no other intellectual amusement, are fond of talking scandal whenever the almost never-failing discussions on political affairs comes to an end, and in many cases even these discussions degenerate into little else than gossiping conversations.

FLOORS OF HOUSES.

The floors of houses are usually made of immense planks of timber, not very artistically joined together. It would have been thought, in a country where the floors are seldom covered with a carpet or mat, that inlaid wood-work would have been adopted : here, too, where such an infinite variety of beautiful furniture woods exist, and such brilliant contrast of colour might be arranged from them with a little skill. Doors, too, and window-frames you rarely see polished, for although frequently made of the same wood a scommon furniture, (*vinhatico*), which takes a high polish and is something in appearance to light coloured mahogany, they are almost invariably painted over.

HORTICULTURE.

Within the last few years the taste for gardening has been much developed. To one who has known Bahia for some time, it is astonishing how universal this delightful, humanizing amusement has become. Although there is not much taste shown in the arrangement, and although gardeners have the constant trouble of keeping under the ants, whose ravages prove most destructive, gardens increase in all directions. To prevent in some measure these pests of ants from totally destroying the plants, each has to be surrounded with an earthenware rim with a *fur-*

rowed edge, over which they cannot easily pass, or which, reversed, is constantly kept filled with water.

Formerly a few herbs, &c., common pine apples, or, at most, a dozen rose trees, were cultivated; now, round many a house,

“ In all the colours of the flushing year,
By Nature's swift and secret working hand,
The garden glows, and fills the liberal air
With lavish fragrance.”

Horticulturists come from France with abundance of European and other exotic plants, for sale, roses forming the principal part of their collections. Camellias are imported from Portugal, planted in baskets made of *cork*; but they require great care, constant shelter from the sun, and rarely flower, the heat being too great, as is also the case with geraniums. Flowering plants and fruit trees are hawked about the streets for sale, as are likewise cut flowers early in a morning. There is an immense rivalry amongst the cultivators; and, although perhaps they do not exhibit much refinement in their choice of plants, this taste for flower gardening seems “a step in the right direction.” I have been shown, with much satisfaction on the part of the grower, an apple-tree in a pot, fruiting; whilst those most lovely of Nature's tropical flowers, the orchids, meet but with few collectors.

LADIES.

The ladies here seldom go out, except in full dress to pay formal visits, and to mass. Young ladies are *smuggled* to church in cadeiras, the curtains of which are carefully drawn, and held by both hands, to preserve them from the eyes of the profane sight-seeing portion of the world. When the wind happens to overpower the curtain-holder, the recluse but often disappoints the gazer. The mothers having been taught this seclusion, endeavour to in-

stil it into their daughters, but the *pretty* girls are becoming tired of this maternal despotism, and I do not think *cadeiras* close so *tightly* as they did a few years ago.

HOSPITALITY.

The hotels are execrable, being more eating houses, with billiard rooms attached, than places for providing accommodation for travellers. Thus, persons passing through Bahia are dependant upon friends, and visitors from the country upon their relations residing in the city. Shelter and entertainment are cheerfully given, for a return, of course, is expected by *citizens* visiting the country. When places of entertainment are so poor, this hospitality is of great *utility*, and it is almost regarded by the traveller as a matter of right, by the entertainer as a matter of duty.

GAME—PARARIZ.

“You baggers of snipe might not like to exist in a country so gameless and sunny;” although I have heard of some few people, great sportsmen of course, sadly incommoding themselves by going shooting “up the country.” I believe there are snipe to be had but they have to be eaten almost when and where they are shot. It must be a much more luxurious mode of shooting to tempt me. Swamps in a hot climate terribly cool one’s *ardour*. Fever and ague spectres are apt to haunt one too vividly for such sport. Red-legged partridges are occasionally to be met with, and the jacu, a bird as large as a fowl, these are sometimes seen in the market for sale. The nearest approach to game that we stay-at-home people are allowed to enjoy, is a brownish-coloured dove, called “parariz,” of a smaller size than a pigeon. They appear at some seasons of the year in great quantities, are low flyers, and creep amongst the trees, forming

regular footpaths. This mode of wandering in the brush-wood has taught people the following mode of catching them :—In those places where the birds appear most to frequent, little barriers of sticks and leaves are made on each side their tracks to induce them to keep in the route, a small gate or trap is placed across, and attached to this are some snares, loops of wire ; when the bird hops upon the gate to pass on its way, it is entangled in the the snare, and caught by the leg. At early morning the woods are visited by the game catchers to secure their prizes, and immense numbers of parariz are taken. The flesh is darkish ; they make excellent piés and puddings and are capital simply roasted.

CARPENTRY.

Carpentry here seems to be a thriving trade. The home manufacture of furniture and cabinet work is partially stimulated by a high protecting duty upon imports ; yet the work the Brazilian carpenters turn out is very rough. They are very expert with the use of the hand axe, or adze, which has a handle placed at an angle of 45 deg. across the breadth of the blade. This instrument is employed in reducing beams, and seems a fearful waste of *labour*. Planking, too, is formed by chipping off with it the sides of timber until the board is of a proper thickness—a fearful waste of *timber*. All woods for furniture are used *solid*, the art of veneering being unknown. thus, most furniture being made of *rosewood* is very heavy, as are the finer kinds made of *gonçalo alvez* (tulip wood ?).

The cane work of sofas and chairs is the portion, however, in which they excel. It is beautifully done : much finer and clearer than what you see at home.

SHOPS.—SHOPPING.

The appearance of the shops is very singular. The ge-

nerality of them are open to the street, being all doors, the wares piled up inside and round the shop, whilst a counter prevents you from approaching to inspect the goods. The contents are most heterogeneous, and are not nearly so divided into *trades* as in civilised Europe. Nevertheless, there is the utmost difficulty in procuring small articles. There are hundreds of things which are in use at home which are never heard of here, and if asked for, the shopkeepers seldom offer you anything that would serve in its place, but reply "Naô ha," there are none. This is a stereotyped reply, and is as common as "I have not got any." Their apathy and indifference is woful to behold. Instead of looking for the article you want, they will, to save themselves trouble, reply they have it not, although you may see it stowed away in some out-of-the-way place, and when pointed out as the thing you require, will say, "I had forgotten it," if he does not even then deny its existence. I do not relate this from a solitary instance: I have had it occur several times to myself.

FOUNTAINS.

Some of the public fountains, which have been erected by the new company for supplying the city with water, are very beautiful productions of art. They ornament the squares exceedingly; but the strong sea breezes prevalent here during the day sadly interfere with the playing of the jets. In the square, in the front of the cathedral, is a very elegant specimen of bronze casting, which was exhibited at the Paris exposition. I have seen photographs of the interior of the building with this very fountain as the principal object. In the square, in front of the Commercial Rooms, is another of Bronze, from the great Exhibition; when playing, this appears to me more beautiful than the preceding, although it is not nearly so imposing a struc-

ture ; but the square is planted with tamarind trees, which are very ornamental in their leaves, their graceful branches, and with their feathery foliage which—

. “ Shades
The soft and delicate light of skies as fair
As those that slept on Eden.”

and the water looks very cooling and delightful amidst the sunlight and the shade.

In other parts of the city the fountains are of white marble ornamented with allegorical figures, &c. : some a simple jet from the mouth of a monster. Great taste seems to have been shown in the selection of the designs for the fountains. And that inestimable boon in a warm climate of a bountiful supply of water seems to have been attained.

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THE END.















